Evangelical Christendom

"Unum Corpus sumus in Christo."

May–June, 1911.

"God Save the King."

ALL hearts are moved to offer the familiar and ancient prayer at this special time with peculiar fervour and hope. Seldom, if ever, have any King and Queen awakened such high expectations; seldom, if ever, have they had to face a heavier burden of responsibility. Never did the call come more urgently to all praying people to uphold their Sovereign and his Consort in unceasing supplication that they may be divinely endued with all needed wisdom and grace.

The Coronation service in Westminster Abbey on June 22nd will be no mere State ceremony or formal function. It is meant to focus the prayers of the nation upon their King and Queen. It is the nation's solemn appeal to Almighty God, by whom kings reign, to so anoint and consecrate our own King George that he may be divinely fitted and empowered for the great work to which he has been called. Use is made in the Coronation service of every holy rite and ceremony that the Word of God and the custom of the Christian Church can suggest, in order to bring home to our gracious Sovereign a sense of the responsibilities of his sacred office, and to impart to him, so far as God the Holy Ghost shall be pleased to accompany the means, the divine sufficiency by which alone those responsibilities can be discharged.

The King therefore partakes of the Communion of the Body and Blood of Christ, that, as one "bought with a price," he may devote himself to the service of his realm in all the cleansing and confirming grace which flows unceasingly to true believers from the sacrifice of the Death of Christ. He receives the Orb placed under the Cross to emphasise the truth that all earthly rule and authority and power should be subordinated to the Lamb that was slain. A Bible is placed in his hands as the fount of wisdom, the most valuable thing that this world affords. He is anointed with oil, like David of old, that he may receive that abiding fulness of the Holy Spirit by which alone even the wisest and best of men are able to serve and please God.

The prayers of the whole Church of Christ throughout the Empire will be behind the sacramental acts which it is the duty and high privilege of the Archbishop of Canterbury to administer. The Coronation day itself will be largely given over to whole-hearted rejoicings and festivities. This will specially be the case in London, where all who possibly can will assemble along the chosen route to do homage by shouts of acclamation to the gracious Sovereign whom they trust and love. On the day before the Coronation, Wednesday, June 21st, there will be a Day of Prayer in the Queen's Hall, Langham Place, W., the arrangements for which are in the hands of the Committee, consisting for the most part of those who carried out the arrangements for a similar Day of Prayer in 1902, the President of the Committee being Lord Kinnaird. Christians of all denominations will meet and unite in earnest prayer for King and Queen and nation. The Archbishop of Canterbury has taken the warmest interest in the arrangements, and may, if his heavy engagements permit, be present. The Bishops of London, Durham, Liverpool and Ripon and the Archbishop of Armagh have promised to take part, and sharing with them as "all one in Christ" will be such honoured representatives of other Churches as Rev. R. C. Gillie, Dr. Horton, Dr. James Robertson, of Whittingham, Rev. Charles Brown, Rev. Dinsdale Young, and Gipsy Smith. Nine years ago this Day of Prayer was solemn and appropriate beyond all expectation, for King Edward, on the day before the proposed Coronation, was lying prostrate after a serious operation. We expect no such strange happening this year; it

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REV. F. B. WEBSTER, M.A.

(Rector of All Souls' Church, Langham Place, W., and Member of Council, Evangelical Alliance.)

is the Church and the nation that are in sorest need just now, for they are weakened and fettered to an alarming extent by grievous errors both in faith and practice. But the Coronation should be a means of grace for the nation as well as for the Sovereign, and it is to this end that God's people are invited to give themselves to prayer.

It is a matter of devout thankfulness that on the initiative of the Evangelical Alliance, June 21st will be generally observed as a Day of Prayer for King and Queen and nation throughout the British Empire.

There is much to encourage us to pray; it is a wise ordinance by which a year of mourning for the late king intervenes before the new king is crowned. It secures that the homage paid to the king shall not be blind or perfunctory homage, but genuine devotion from loyal subjects who have already tried and proved the worthiness of their Sovereign. By strong cords of confidence and affectionate esteem King George has already bound his subjects to him. His noble words of testimony to the Bible in connection with the Tercentenary celebration—those forcible and significant words of the "broad light in darkness" and the inexhaustible springs of wisdom, courage, and joy—show us what the Bible is to our King and add new hope and fervour to our prayers. His testimony to the home as the foundation of a nation's true greatness, and his own example—the delight and satisfaction he finds in the pure love of wife and children—this adds a deeper note to our loyal acclamations and fills us with hope that the love of home will still continue to be the characteristic feature of English life, and that the ugly and menacing state of things revealed in the Divorce Court will soon become obsolete. We have much to make us pray in hope. King George and Queen Mary are both English to the backbone. They know more intimately than any of their predecessors could have known the needs of their people not only in Great Britain but in the Greater Britain beyond the seas. Their projected visit to India shows how seriously they view their responsibilities. India is an intensely religious country, its millions of adherents of non-Christian religions will greatly value this evidence of the affection of their Christian Emperor, and will expect him on this occasion, as he has done on all other occasions, to confess his Christian faith and carry out his Christian principles. Much prayer is needed that this visit to India may mark the beginning of a new era for that great dependency. The influence of such a King and Queen will surely tell throughout the Empire.

Perhaps we little realise how much kings need our prayers. We speak of the "fierce light that beats upon the throne," but it is difficult to realise how subtle and incessant are the temptations to which royalties are exposed. The common saying "The king can do no wrong" expresses a truth which, however beneficial to the community at large, is likely to be very injurious to the Sovereign himself. It is right that a king should be reverenced as the very fount of honour. It is right that loyalty should be blind to any faults he might possess, and dwell only on his excellent virtues. He is above law, so far as his subjects are concerned, for there is no earthly authority set over him to judge him. But this immunity may easily prove very injurious to any individual Sovereign. Most men are restrained from wrong-doing more by fear of immediate unpleasant consequences than by fear of offending God. This accounts for the many lapses from the home code of purity and honour in the case of Englishmen who sojourn in South Africa and the East. Now a king is free from all the restraint that comes from fear of public punishment or disgrace; so if once a Sovereign ceases to be controlled by the fear of God and a jealous concern for his people's welfare, there is no other power to restrain him, and degeneration becomes fatally rapid.

Scripture urges us to pray for the king. Even when the throne of the Cæsars was occupied by the infamous Nero, St. Paul enjoined that prayers should be offered for "kings and all that are in authority." In the communion service of the Church of England, immediately after the solemn recital of the ten commandments, there comes a special collect for the King, as though our first duty, next to keeping the commandments ourselves, was to pray that our King may keep them also. This prayer for our King should spring from loyal affection, and not from mere self-interest. The Bible clearly favours the parental rather than the utilitarian theory of government. According to the utilitarian view, governments ought to be obeyed because it is to the people's interest to obey them. Some would teach that children should obey their parents as long as they find it convenient and profitable. While admitting and fully recognising the terrible suffering and loss that may follow, and sometimes have followed, from tyrannical kings and unfaithful parents, the sacrifice involved in loyal obedience is always fruitful in blessing. Children are to obey their parents in the Lord—*i.e.*, with all the devotion that springs from their union with Christ, and not merely because they find it profitable. In like manner we are to render unto Cæsar the things which are Cæsar's, not if and when it is beneficial and convenient to ourselves, but always, and simply because he is Cæsar. It is a true instinct, this instinct of loyalty. May it be quickened in the hearts of all the Britons this Coronation year, and may it lead us to pray with glad hopefulness and with increasing depth of meaning, God save the King.

F. S. WEBSTER.

THE CORONATION

Their Most Gracious Majesties King George V. and Queen Mary.

DAY OF INTERCESSION FOR OUR KING AND QUEEN, AND NATION,

WEDNESDAY, JUNE 21st, 1911.

TO OUR FRIENDS AND BRETHREN IN CHRIST JESUS, THROUGHOUT THE UNITED KINGDOM AND THE BRITISH EMPIRE.

We, on behalf of the Council of the Evangelical Alliance, call affectionately upon you to use the mighty power of united Prayer in view of the coming Coronation, at Westminster, of the King of Great Britain and Ireland, of all the Britains beyond the Seas, and Emperor of India.

What living man more needs the prayers of the Church of God? He is charged with vast duties, as solemnly responsible as they are exalted. His functions in the State call for ceaseless watchfulness, patience, and labour. His personal example, at the summit of the social order, is incalculably important.

The pathetic circumstances of his sudden Accession on his dearly loved Father's death move our hearts. The anxieties of our time, social and political, pressing with heaviest weight upon him, enhance his claim upon our spiritual help.

Friends and Brethren, we beseech you to pray unitedly and in faith. For our Monarch, who himself believes and worships, implore large measures of the spirit of wisdom, strength, and love. For the sake of his Country, his Empire, and the great human Family of Nations, ask that he may be protected, sustained, guided, and divinely used for good, now and for long years to come.

Ask that in his time public and private righteousness may increase, and classes and peoples be drawn together in goodwill, finding the power of Christ influencing their whole life and intercourse; and that peace may bless the world, and crime and misery be abated.

Ask that the Gospel of Christ may in his time be carried to all lands and all nations, and that it may have free course and be glorified.

Ask for a mighty reunion during his reign of our scattered and broken Christendom; ask for a great revival of faith in God and in His Word, and of looking for the glorious appearing of the Lord from heaven.

Set afresh before you the sure promises to prayer, and the reality and presence of the Hearer of prayer. So, with new assurance, approach the Throne of Grace, and our great High Priest there interceding. Ask through Him with holy confidence for His Majesty King George, for Queen Mary, and for the British Empire, the fulness of mercy and grace, and expect the answer.

We are, dear Friends and Brethren,

Yours very faithfully,

(Signed by the President, Vice-Presidents, and Officers of the British Organisation)

EVANGELICAL ALLIANCE.

[For Topics see next page.

G. R.

THE CORONATION

OF

Their Most Gracious Majesties King George V. and Queen Mary.

TOPICS FOR THANKSGIVING AND INTERCESSION.

WEDNESDAY, JUNE 21st, 1911.

THANKSGIVINGS.

FOR the goodness of God to our country in giving us our former gracious Sovereigns—Queen Victoria and King Edward VII.; for their examples of devotion to duty, and for their love of righteousness and peace, which our King has inherited, and for the training he has enjoyed; for his family life, his interest in the poor and needy, in the sick and suffering, in the brave and self-sacrificing, and for his constant participation in public Christian worship.

PRAYER FOR THE KING, THE QUEEN, AND THE ROYAL FAMILY.

FOR the King, that he may be gifted with health and vigour, sound judgment, and insight into character; that he may ever practise justice and sympathy towards men, cherish reverence, faith and love towards God our Saviour; and may be surrounded with wise and loyal counsellors and friends, and also with ministers patriotic, disinterested, and sincere.

FOR the Queen, Queen Alexandra, the Prince of Wales, and all the Royal Family, that, under the guidance of the Most High, they may have grace to adorn their exalted station, and to exercise their influence for the highest good of the Court and of the Nation.

NATIONAL CONFESSION.

CONFESSION, with contrition and penitence, of many national faults, aggravated by the fact that our advantages and privileges have been conspicuous and unequalled; with supplication for pardon and for deliverance from prevalent errors, follies, vices, and crimes.

PRAYER FOR THE BRITISH EMPIRE.

FOR the United Kingdom and for the British Empire, throughout the world; for the prevalence and permanence among our fellow-subjects of various races and religions, of loyalty and union, righteousness and forbearance, amity and peace.

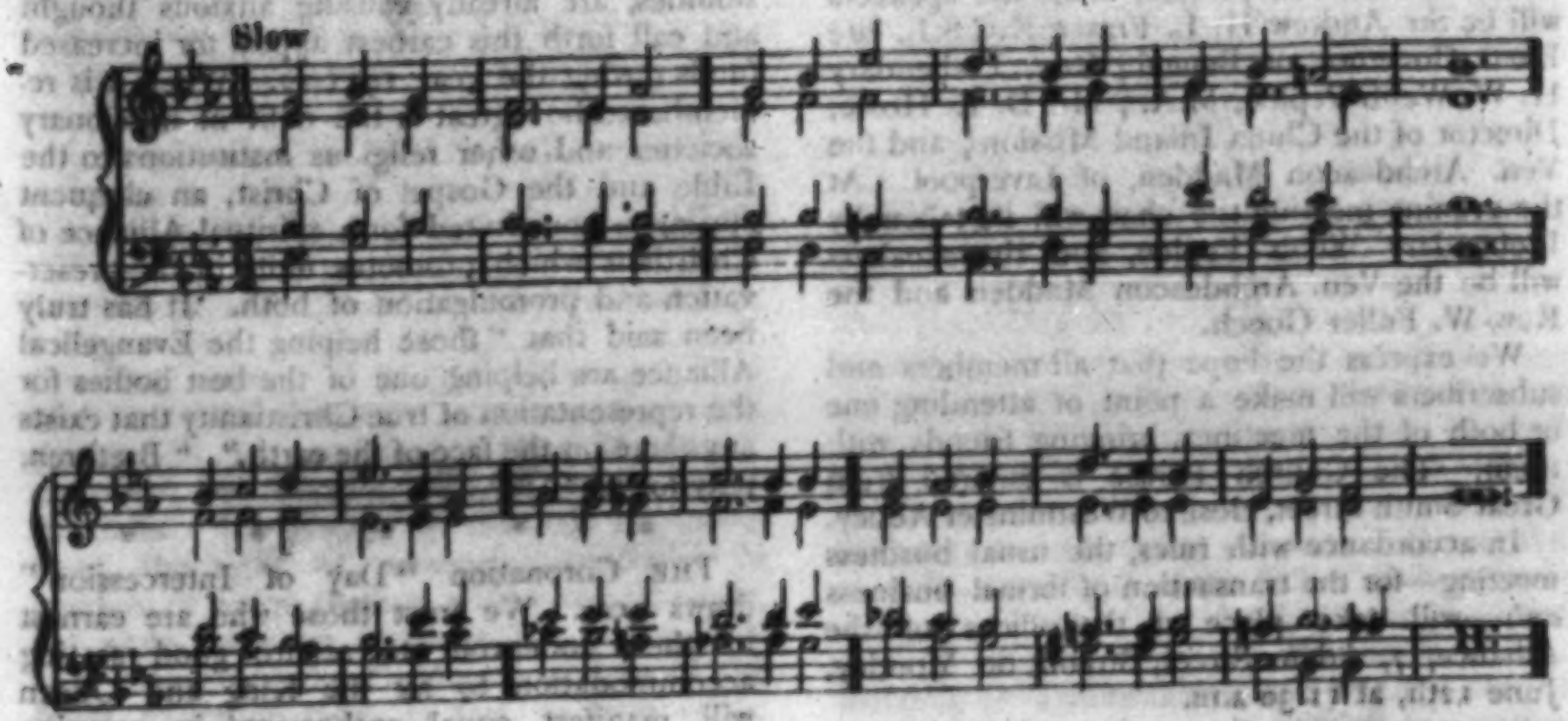
FOR recognition of the Divine purpose of Empire, viz., the highest welfare of humanity in the establishment upon earth of the Kingdom of God; in the maintenance of good relations with other peoples; and for the promotion of the best and most enduring interests of mankind.

THAT during our King's reign the principles of true Christianity may more powerfully and practically influence the individual, family, and social life of all sections of the Empire, and may penetrate and affect for good—legislation, industry, commerce, literature, science, art, education, and the administration of public business.

AND THAT the reign of His Majesty King George V. may be distinguished by the extension and success of Christian Missions at home and abroad, and by the growing establishment of that spiritual Kingdom which is "righteousness, peace, and joy in the Holy Ghost."

God of our Fatherland.

CANDEN. F. R. H. WICKER.



1.

God of our fatherland,
Stretch forth Thy glorious hand
And shield our isle!
Beautiful, brave, and free,
As her own guardian sea,
May she for ever be
Under Thy smile!

2.

O God, the King of Kings,
Spread Thou Thy sheltering wings
Over our throne!
Blest in his people's love,
Thrice blessed from above,
Safe as a cherish'd dove,
God keep His own!

3.

Still be Thy Gospel's light
Shining by day and night
Buckler and sword:
And where our fathers pray'd,
None making them afraid,
Vouchsafe Thy mighty aid:
Help us, O Lord!

4.

Great Father of us all,
On Thee Thy children call,
Save and defend!
May we be one in Thee,
Knit as one family,
One for eternity,
World without end!

BISHOP BICKERSTETH.

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Notes.

THE annual public meetings of the Alliance will be held on Monday, June 12th, in the Hoare Memorial Hall of the Church House, Westminster, S.W. In the afternoon, at 4 p.m., Lord Kinnaird will preside, when the speakers will be Sir Andrew H. L. Fraser, K.C.S.I., late Lieut.-Governor of Bengal; Rev. Prebendary H. W. Webb-Peploe, M.A.; Mr. D. E. Hoste, Director of the China Inland Mission; and the Ven. Archdeacon Madden, of Liverpool. At the evening meeting the chair will be taken by Prebendary Webb-Peploe, and the speakers will be the Ven. Archdeacon Madden and the Rev. W. Fuller Gooch.

We express the hope that all members and subscribers will make a point of attending one or both of the meetings, bringing friends with them. The Church House is entered from Great Smith Street, close to Westminster Abbey.

In accordance with rules, the usual business meeting—for the transaction of formal business *only*—will take place at the offices of the Alliance, 7, Adam Street, Strand, on Monday, June 12th, at 11.30 a.m.

* * * * *

THE report which will be presented at the annual meetings referred to evidences the wide range of thought and action covered by the Alliance during the past year; but, as we have often stated, it is difficult to prepare in writing an adequate description of the work of the Evangelical Alliance in any one year, its operations including work of a difficult nature, which cannot well be described, much less boomed. Nevertheless, the activities of the past year of which mention can and will be made are so numerous that it may well be said that in no previous year has the Alliance exceeded the present record. Those who attend the annual meetings will, we know, agree that the sacred solo, "I will sing of Thy great mercies," to be rendered, with others, by Miss Horton (Medallist, Royal Academy of Music) is well chosen, and peculiarly appropriate to the occasion.

* * * * *

A NEW working year entails much anxiety on Councils and Committees of religious and philanthropic institutions, whose budgets are not provided for by taxation! The May meetings have revealed how emphasised this anxiety has been during the past year, even in the counsels of many of the larger societies. The Council of the Evangelical Alliance thankfully acknowledge the generosity of members and friends, which enabled the Evangelical Alliance to close its financial year on March 31st with a balance in hand. But the present and future, with their increased opportunities and responsibilities, are already causing anxious thought and call forth this earnest appeal for increased funds during the year 1911-12. When it is remembered how great is the debt of missionary societies and other religious institutions to the Bible and the Gospel of Christ, an eloquent appeal is constituted for a spiritual Alliance of Christians which promotes unity in the preservation and promulgation of both. It has truly been said that "those helping the Evangelical Alliance are helping one of the best bodies for the representation of true Christianity that exists anywhere on the face of the earth." "Brethren, pray for us."

* * * * *

THE Coronation "Day of Intercession" draws near. We trust those who are earnest in their endeavour to secure good seating accommodation to *see* the King and Queen will manifest equal enthusiasm in securing *united prayer* on their behalf. At present over 60,000 copies of the "Topics for Intercession" have been requisitioned, the orders covering a wide area, including Western Canada, East, West, and North Africa, Australasia and India. At home the interest, too, is encouraging. Many clergy and ministers are distributing the Bishop of Durham's letter and the "Topics" to their congregations, while in some places the leaflet will be in use at large interdenominational gatherings either on June 21st or on Coronation Day. Will those willing to help in circulating the leaflet kindly send in their orders *early!* The leaflet is supplied at cost price: 1s. 6d. per 100 post free; 500 for 7s. 6d.

* * * * *

MUCH of interest and importance concerning the *Ne Temere* decree has happened since our last issue. In Ireland the General Synod of the Church of Ireland have devoted a whole session to the subject—resolutions being unanimously adopted and circulated to the Archbishops and Bishops of the Church of England. In Scotland great protest meetings have been held, notably at Dundee, where Lord Kinnaird presided, and at Aberdeen. In England the need of arousing public opinion is urgent, although we note, with interest, that various societies—the Protestant Reformation Society, the Women's Protestant Union, and others—have adopted resolutions of protest.

The Council of the Evangelical Alliance have appointed Wednesday evening, November 15th, for the larger London meeting hereon, and earnestly make this early appeal for an overflowing attendance of Christians of every name who value the Protestant heritage of Great Britain. The subject is a non-party one, and we hope the subject will draw an audience manifesting the same feature and worthy of the occasion. Further particulars will be announced.

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Under another heading—Reunion Notes—reference is made to an article which appeared recently in the *Westminster Gazette*, entitled "Free Church Friars," in which it was announced that Mr. R. J. Campbell was sending forth, under "New Theology" auspices, preaching friars. It is also announced that Mr. Campbell himself intends going forth shortly on an extended "New Theology" campaign, to America, and, subsequently, to Australia. We grudge no man, or his movement, the right of personal convictions or freedom of action thereon within normal limits, but when these are active in the setting forth of a gospel, not the Gospel of God or of the Bible, toleration fails; in fact, in such cases, followers of the genuine Christ can but be intolerant.

We take the opportunity which these remarks afford of calling the special attention of Colonial and foreign readers of this magazine to the series of Alliance pamphlets dealing with the "New Theology" and other modern heresies. A letter has just reached us from Ireland which is eloquent in its testimony to the *need* of a world's Evangelical Alliance. We quote from this letter, and in doing so desire to state that we shall be glad to hear from readers abroad whenever the Alliance can be of service, either in the supply of its literature, or by deputation or advice.

Our correspondent says:—

"Having read Sir R. Anderson's criticism of 'The New Theology,' I am deeply interested in the *necessity* for the education of seekers after Truth, and I fear some of my people must have been poisoned by this New Theology. God forgive the man and open his eyes to behold the wondrous things in the life and work of our dear Lord and Master Jesus Christ. I have in my *very poor* parish a people who devour all kinds of literature. I wonder if your society would assist me by some of the pamphlets as noticed on page 1 of Sir R. Anderson's 'New Apostasy' as a free gift for distribution amongst my people? Such an act will help a decided Evangelical brother in his fight with unbelief, &c."

* * * * *

Another movement, largely aided by an active publication campaign, is that known as "Millennial Dawnism"; its Apostle being Pastor Russell, from Brooklyn, New York. The Pastor has recently accepted a call to London as Pastor of a Tabernacle with Evangelical traditions. We have already called attention in these pages to the main errors of the "Watch-tower" publications, errors rendered the more dangerous by the admixture of a certain amount of Truth. This and other movements calling for the warning voice are under review by the Alliance. We shall be glad to hear from our readers on the subject. To advertise a movement is not always the best method of counteracting it.

* * * * *

It is with regret that the Council will have to report at the Annual Meeting that but little progress has been made during the past year with the fund for the new Alliance House. Two good reasons account for the delay in forwarding this scheme. The disturbed political outlook has had its influence upon the world of finance, temporarily affecting the funds of most religious and philanthropic societies, and making it difficult to raise money for existing work, and still more so for building purposes. During the year also our friends of the Y.M.C.A. have been urging their appeal for funds to complete the cost of erecting their new Central Y.M.C.A. Building in Tottenham Court Road. We are thankful to know that it is nearing completion and is likely to be opened in September. This fact, and brotherly feelings towards the Y.M.C.A. generally, have suggested that it would be wise and gracious on the part of the Evangelical Alliance to withhold its appeal for the present, although our readers will shortly hear more on the subject.

It must not be hidden from the members and friends of the Alliance that the present situation is a serious and difficult one. The lease of the dilapidated Alliance House at 7, Adam Street, which has been held by successive Councils of the Alliance from the present landlord for a period covering sixty-five years, had to be relinquished in March last, and while the Council have been able to arrange for the Alliance to remain at 7, Adam Street *temporarily*, it is on a quarterly agreement only. As soon as convenient rooms can be found a *temporary* move will be made, pending the consummation of the Council's scheme for a permanent Alliance House.

It is a matter for regret that no benefactors have during the past year come forward with substantial donations to enable the Council to purchase or lease the land necessary for the erection of the new Alliance Headquarters. They would make an earnest appeal to the self-sacrificing generosity of wealthy friends of Evangelical and Evangelistic work generally to provide, in larger gifts, the balance required to complete the scheme.

In Russian Prisons.

Mr. Adam Podin's Letters, continued.

In Asian Russia.
April 18th, 1911.

To the General Secretary, Evangelical Alliance.

Dear Mr. Gooch and all dear Christian Friends that have been praying for me and accompanying me on my long and lonely way,—I would commence my lines with thanksgiving, as my heart is full of thanks to our God. "Sing unto the Lord, bless His name, show forth His salvation from day to day" (Ps. xcvi. 2). I have never left my house and family under such peculiar circumstances as I did at the beginning of this my journey. I was far from being well in my body, so that my best friends and several doctors who examined me said I should be very careful and had better stay at home. At the very time my best friend died—a servant of God (a Baptist minister)—and two or three days later one of our best sisters, who had been my right hand during so many years in our conventions, also died. These things I had to leave with the Lord, and after attending the funeral services, I was once more consulted by the doctor, whose report was rather serious. I told him not to hide anything from me. If he meant that my work here is soon finished, let him tell me and I will go on with my duty and fight to the finish and make some more trouble for the devil.

On my arrival in Asian Russia the first prison visited was Perm, where I found 1,700 prisoners. It was the Saturday before Easter when I appeared at the Government Inspector's—a man who is the head of the whole Government prison department. This Government is much larger than France. He had given orders not to receive any one on business on that day, and as he arrived at the office, seeing me, he asked why they had given permission for me to see him. Soon I was in his cabin and things were quite different. He not only arranged for my work, but invited me to be his guest as long as I stayed in Perm. This was surprising, but "expect always great things from God." The next day I had the pleasure to take my meals for the first time in a real Russian gentleman's house at Easter. The tables are filled with the finest food, fruit, and especially eggs and other things. There, among the highest people of rank and position, I was a witness of the resurrection power. The church bells were ringing day and night, but I was like a living bell in the place. Next day the Inspector took me to the first prison with his own horse and carriage, and arranged the meetings himself, so that I had only three large meetings of about 250 to 300 each. Between the meetings, until each group were put in their cells and others brought together, I was able to drink some cups of tea.

The last meeting was 101 women. God blessed His Word and gave me much strength, so that I even did not feel tired at all. After the meetings we were invited by the governor of this prison to dine with him. Next day again we went to another prison at 9 o'clock in the morning. This was quite another prison and different inmates. The Inspector gave me the day before a little light on the subject. He said the first meeting will be 180 hard-labourers, some condemned for life, some for ten to twenty years, that would be sent away next day to the Amur river, where a new railway is to be built. He said they will leave, but perhaps never return, thousands of versts away from human beings, in moors and forests, so I had to do whatever I could. I took two texts, the one from Ps. iii. 5 and 2 Tim. ii. 8: "Remember the Lord Jesus Christ"—at *any* hour, under *all* circumstances, and especially at their dying hour. I was short with my books, but enough were reserved so that each one got one book. It was a real burial service, but a very blessed one. You praying people would be so glad to see from such a sight how the Lord cares for the poor sinner. Then I understood why I could not stay at home, and in spite of greatest hindrances had to leave my home. These 180 men would have gone and would never heard of the Saviour and would never have with them the Word!

Tjumen, on my way to Tobolsk.

I do not know how to fill up the gap that lies between my first letter and these lines, as every day has brought some wonderful experiences; yes every hour has shown the faithfulness of our God, how He cares for me in everything. Since I wrote the first part of this letter I have gone through several prisons and towns, and I can say over 5,000 poor lost souls have heard of our wonderful Saviour and 3,200 New Testaments and parts of the Holy Scriptures have been handed over to the prisoners who could read. In Ekaterinburg I found the Agent of the British and Foreign Bible Society, a real friend and brother, but above this, an exact and wise business man, who knows and loves his work, and has helped me in so many ways to make my work easier and cheaper that I do not know how to express my thanks to him and his dear wife, in whose house I felt myself quite at home. Now the Lord bless them all!

I finished the prison in Tjumen yesterday, where I found 447 prisoners, and where I had one of the most difficult days. In this prison are a lot of men arrested on suspicion of murder or other heavy crime, hence they are put in separate cells and can never be allowed together. So I had over thirty meetings in one day. Such prisons almost kill anyone, and as I have not been very strong it nearly upset me. I praised God when I finished my last meeting at the women's hospital.

Tjumen is a historical town; perhaps it would be good if I give a brief description of it. For some fifty or sixty years Tjumen has been one of the widest gates to enter Siberia. Every one who went to Siberia had to go through Tjumen. Tens and hundreds of thousands of criminals have seen Tjumen, going further for their destination. The streets and suburbs have been crowded with these poor beings going down never to return again. Many graves have been dug in Tjumen and filled again, but no loving hand has placed a flower on the tomb; the wind only has done its work, sweeping over the graves and bringing in forgetfulness. Not only the worst criminals went here, but even not long ago the Stundists were banished away from their homes over the whole of Russia and had to live in exile here. The men were imprisoned and the wives and children free. An eye-witness who managed to accompany me in the prison said: "These floors could be washed many a time with the tears of those holy men and women that had been stationed in those gloomy rooms. They prayed for the Czar, prayed for their fellow-men in darkness, prayed for their judges, who, in their ignorance, had judged them wrongfully." Tjumen is the place where the dear old Russian apostle, Dr. Baedeker, had been so often, going through the rows of chained men, speaking words of comfort, and giving away hundreds and thousands of books to those who, as I said, went away never to return that way.

As I stood on those floors that had been many a time sprinkled with the tears of such saints as those Stundists, and again when all the scene passed before my mind, I was very much touched in my spirit, and had to exclaim, "Lord, who am I that Thou permittest me to bear witness freely in the same rooms where my brethren were bound?" O, I am thankful to my God that He has permitted me to do something that those men have done and suffered for it. O, dear Christian friends, the sufferers have ceased to suffer, and through death, that has been very sweet to them, they gained an abundant entrance in the everlasting Kingdom. Dr. Baedeker has been called up higher, and so many other servants of God that have sown the seed of truth and scattered the seed of kindness.

MR. ADAM PODIN.

(Representative in Russia of the Evangelical Alliance, British Organization.)

But the deeds of love are in Tjumen and in other places to-day, done in faithfulness, just as fresh, and never to be forgotten.

When I arrived in Tobolsk, I went straight to the Government Inspector. He promised to do all he could and help me in my work. I asked him to give me large meetings; as I am not quite well he promised to do so. Here are 1,080 men, most of them hard-labourers, condemned to many years. From here I am going up the river to Tora and Omsk. Pray for me.

Yours in Christ,

A. PODIN.

The Newest Theology—Christianity without Miracle!

A GREAT New Testament scholar has said that a non-miraculous Christianity is as absurd as a "triangular square" or a "quadrangular circle." We are now exhorted in the interests of Christianity itself to abandon all belief in miracle! "There was a time when the belief in miracles played an important and honourable part in religious experience and Christian faith. That time is now passing and will not return. A stage has been reached in the development of natural and historical science from which the popular position ought to be challenged, not only for the sake of clearer thought and higher worship within the Church, but also for the sake of those outside who are looking for God in Christ, but who cannot recognise Him from the description that is given of Him by His friends." These are the words of an Oxford Dean of Divinity, who is examining chaplain to a bishop, and his book is an able and rationalistic attempt to eviscerate the Gospel story of the miraculous, and to make it plain that the writers of the New Testament narrated events that did not happen, and attributed to ordinary occurrences a miraculous character in order that they might win a false glory for the Saviour of mankind. We have read similar statements in the works of avowed unbelievers, and are familiar with oracular pronouncements by men who call themselves Christians that involve like conclusions, but we have never come across a book published by one who holds an official position as a teacher of divinity in the Church of England that rejects with such absolute confidence all the really miraculous element in the New Testament, and by so doing throws overboard the historic creeds of the Church. The Rev. J. M. Thompson writes with knowledge of recent German and French literature, and shows great ingenuity in making quotations to support his arguments, but he is not able to grasp the simple meaning of Scripture, and his cleverness is shown by his preference for the erraticisms of commentators to the evident sense of the Gospel story.

He informs us that when Jesus wept at the graveside of Lazarus His tears were not the sympathetic expression of grief, but were caused by the "unbelief of the grieving, doubting bystanders, and He thanks God that He is able to work so convincing a sign." The fourth evangelist introduced this miracle into his Gospel because he found it more suggestive of symbolism than the narratives of the raising of Jairus's daughter, or of the widow's son of Nain. Its origin was possibly the suggestion made at the end of the parable of Dives and Lazarus, "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." The fourth Gospel cannot be treated as a historically true account of the miracles of Christ. His miracles are "symbolical," and as he attempts to materialise the Christ of religious experience under the form and the historical conditions of Jesus of Nazareth, he also thinks that the circumstances of the miracles are of little importance to him—provided that their miraculousness is beyond question—except to furnish analogies to the spiritual world. Unfortunately in the opinion of Dr. Thompson the miraculousness of the miracles is the one thing that is questioned, and he equally rejects as historical the turning of water into wine, and feeding of the five thousand, which arose from a parable analogous to that of the Sower, comparing his teaching to food, "not to ordinary food, but to miraculous food, which satisfies all who receive it, and increases, instead of diminishing, as it is more widely distributed." Of course it is not difficult for Dr. Thompson to understand the change of such a parable into a real event!

The synoptic evangelists are equally untrustworthy in their miraculous narratives. Miracles of healing are possible—because they are not miracles, only the natural results of the work of a "faith healer," and it is imaginable that our Lord had intuitively mastered most of the laws of modern mental therapeutics; but to believe that our Lord quelled the tempest or walked on the sea is to accept as fact what is only the misinterpretation of ordinary events. As miracles do not happen and are opposed to our scientific conceptions of nature they never happened, and we must discover for every miracle just that explanation which will make it the credible outcome of pious reflection upon the natural occurrences from which it springs.

Although St. Paul wrote "Truly the signs of an Apostle were wrought among you in all patience in signs and wonders and mighty deeds," we are informed that the language in which he himself describes these powers does not cover anything more than faith healing and exorcism, which are evidence of natural law and are not miracles. This is, in the writer's opinion, in complete agreement with the evidence of the Acts of the Apostles, in which a

marked difference is found between the miraculous elements in the accounts of Peter and Paul. In this manner the whole New Testament is explained as a work that bears no testimony to the miraculous, for "the notion that Jesus worked miracles is (we suggest) quite as inconsistent with the doctrine of the Incarnation as the idea that His body or His mind or His moral nature were not really human."

The Virgin Birth is denied explicitly. After dealing with the evidence in his own way and asserting that the St. Mark's account of the Nazarenes calling our Lord the Son of Mary is an insult, "implying that Jesus' father was unknown," as suitable to the circumstances and the people to whom the words were attributed, he concludes that the positive evidence for the fact of a miraculous birth must be pronounced to be exceedingly weak, and the negative evidence, *i.e.*, the evidence for the existence of views which ignore, exclude, or supplant the Virgin Birth, is very strong. The supernatural love of God is said to have worked for the salvation of the world through the natural birth of Jesus Christ, and the suggestion of a miraculous birth is a misunderstanding of the truth of the Incarnation. In other words, the Virgin Birth never occurred. It is more natural to believe that the Nazarenes thought Him to be illegitimate, and the whole course of Christian belief on this point has been a mistake historically and a misunderstanding of the true nature of the Incarnation. Most of us shuddered as we read Matthew Arnold's lines:

> "Now He is dead! Far hence He lies
> In the lorn Syrian town;
> And on His grave, with shining eyes,
> The Syrian stars look down."

St. Paul, we are informed, believed in the Resurrection without believing in the empty tomb. St. Mark gives no evidence of the emptiness of the tomb except the testimony of the young man, who was possibly the Evangelist himself, with a tendency to accept miracles, and on his testimony the women believed that the grave was empty. St. Matthew shows no sign of the possession of new evidence beyond that given in St. Mark. St. Luke follows St. Mark for the most part without having any new evidence, and St. John, without having any new evidence to go upon, so far at any rate as the burial and the women's evidence is concerned, tried to reconcile and combine the synoptic traditions. His new points are the result of evidential motives working in his mind. As a result of the investigation we are told that the women's story was an appendix to the belief in the Resurrection, not the ground of it. The appearances of Christ must be interpreted as real, but not material. "We may believe in the Resurrection without accepting the story of the empty tomb."

In conclusion, Dr. Thompson sums up his opinions in the sentences: "As we may believe with St. Mark that Jesus was born of human parents and yet call Him divine, so we may believe with St. Paul that His body remained in the grave and yet worship Him as risen and alive." "Though no miracles accompanied His entry into, or presence in, or departure from the world, though He did not think or speak or act otherwise than as a man, though He yields nothing to historical analysis but human elements, yet in Jesus Christ God is Incarnate—discovered and worshipped, as God alone can be, by the insight of faith."

We have written this article as far as possible in the words of the author of "Miracles in the New Testament." Our readers will see at once that the acceptance of the standpoint of Dr. Thompson means the rejection of the plain meaning of the New Testament, the abandonment of historic Christianity, and the overthrow of the teaching of the Creeds. The Church has been living under a delusion and the hope of the world is a lie. It is impossible for the plain man to reconcile the belief he has in the Son of God with the perversion of the Gospel message contained in these pages. The Evangelists, the Apostles, and all who have lived and died in the Faith of the Gospel are of all men most miserable, the dupes of fancy, the sport of human inventions. We trust that the eyes of the Christian public will now be opened to the logical results of the so-called critical theology that we are asked to welcome as a help to faith and an aid to piety. *The very life of Christianity is at stake.* This is not an affair of outposts, it is an attack on the very citadel of our faith. We are yet in our sins, if the Resurrection be untrue in its only real sense. The Easter message—the empty tomb—is as true as the Easter faith—Christ is risen—and it is a striking commentary on what has been written that the leading German critic, Harnack, who rejects the fact of a material resurrection in his last book, maintains that the chapters in the Gospels which tell of the Resurrection of Christ go back to the very earliest days of the Church. All who love their Bible and who have found in its pages the "Word of Life" must unite to defend its message and to maintain the authenticity and historicity of its contents. The battle is now knit, and every man and woman must stand with Christ and His teaching, or turn their backs on Him and find the cisterns from which they hope to draw the water of life broken and empty.

T. J. PULVERTAFT.

The Reunion Outlook.

Notes and Comments.

An Overlooked Truth. What is known as the Eschatological teaching of the Gospels has brought into prominence the doctrine of the Second Advent. Critics profess to have discovered that the Saviour and the early Church were entirely deceived as to the character of the coming of the Kingdom of God. They looked for an almost immediate manifestation of that Kingdom, and the teaching of the Gospels is an *interim*, not a permanent ethic. Already the supremacy of this school of criticism is passing away, and thinkers are building its grave in the cemetery where so many false views of Christ and His message have been interred. But it has had one good result, for it has revived among earnest Christians the sense of the *parousia*—the coming again of our Blessed Lord. They see that the writers of the New Testament lived in the constant expectation of this fact—it permeated their thought and sustained them in their struggles for righteousness and the extension of the Kingdom. The faith of the Church has ever been that Christ will come again. He who offered Himself for us the full, perfect, and sufficient oblation and satisfaction for the sins of the whole world will come again. It will not be a new Christ that will come again to judge the quick and the dead, but the living Saviour who rose again from the dead. In that blessed hope we live—His nearness to us in our walk with Him is the promise of His coming again. There are many theories that cannot be harmonised as to the time and manner of His appearing. We need not attach our faith to any one of these conceptions, but we are bound, as Christians who love the New Testament and believe in its message, to accept the fact and keep it ever before our eyes and in our mind. As Horatius Bonar has well said, "It is a great weakness of our teaching that so little is said about the blessed hope and appearing of our great God and Saviour."

A Union of Disaster. We have recently heard of efforts to effect union on a basis that would have the most serious effects on Church life. In a northern city a proposition has been made for a great Coronation service with representatives of the Churches of England and Rome. The Free Churches, Unitarians, and Judaism were all to unite in a common act of worship. After all, there are some things that cannot be surrendered for the appearance of unity. No real union can be brought about by the abandonment of belief in the Divinity of our Lord and the Authority of Holy Scripture. Such a unity would end in the death of vital Christianity. We may and do respect the opinions of men who differ very fundamentally from us and rejoice that we hold some things in common, but we cannot for one moment admit that "we are all one in Christ," in the true sense of the words. In a Midland city it has been gravely suggested that the Tercentenary of the Authorised Version should be celebrated at a gathering addressed by men who value its teaching from an ethical standpoint, but reject its dogma, as well as by representatives of the Christian Churches. It is a poor way of celebrating the good that has been done by the Bible in English to have as panegyrists of the book agnostics who disbelieve in the supernatural and sceptics who sow disbelief in the doctrine enshrined in the book. There are limits to Christian comprehension. Christian ethics will perish if the community ceases to hold Christian dogma. Many men lead excellent lives who no longer hold the Divinity of our Lord and have lost faith; they do so as our whole social structure is permeated by Christian conceptions, and by the goodness of God men in all ages have been led to do right in spite of wrong opinions; but for men at large to believe that the doctrines of Christ are of secondary importance, and that if they can think well about Christianity and its influences, all is right, means that faith will die, and with the death of faith a moral cataclysm will follow.

A Vain Hope. We are all anxious to see our greatest visions actualised in experience, and many excellent Christians have lately dreamed that the day is at hand when denominations will cease to be in English Protestantism and that the world will see in this island the great object lesson of a United Reformed Church. The vision does credit to the spirit of the men who have seen it, but it is largely founded upon a conception of

the Church which is not that of the New Testament, and is certainly not in accord with the facts that exist around it. The Rev. Charles Brown, President of the Free Church Council, stated in Preston: "You cannot hope for federal union of any kind with the Established Church. I have cherished the hope, but it is a vain one." He added that "the high Anglicans did not admit, and never would admit, that there was any basis of unity between them and Nonconformists, and at best looked at Free Churchmen as Christians in misfortune." There is truth in this assertion, but it is wrong to conclude that all Anglicans hold these opinions. Evangelical Anglicans strongly emphasise their brotherhood with Christian Nonconformists, and do not consider them "brethren in misfortune." In common with all men who are attached to denominations, they believe that the Church of England is for them the best representative of the Church of Christ on earth, in the same way that Methodists and Congregationalists hold similar opinions about their own Churches. This feeling is not un-Christian, and is worthy of men who strive to follow truth, but it must ever be subordinated to the conviction that personal attachment to Christ is the essence of Christianity. We are passing through a phase of thought that seems to see the path of Unity through the union of Churches, rather than through *the Alliance of men of all Churches* who will bring into the Churches the Unity of the Spirit. It is well that the vanity of certain aspirations should be clearly acknowledged, as by the frank acceptance of facts much useless striving to attain an impossible end will be avoided.

The Union of Churches. It is now plain that the scheme for reunion in South Africa has broken down, and that there is more than a danger of a similar end overtaking the Canadian movement, from which so much had been hoped. These facts call for earnest consideration. Fusion is being found among the Presbyteral Churches to be so difficult that there is small hope for its accomplishment. Men are now casting their eyes in another direction, and federation, the brotherly working together of Churches for a common end, is taking the place of the attempt to fuse severed Churches into one. In Natal the Presbytery of the Presbyterian Church has passed a resolution advocating that the basis of new union Churches established in rural districts should be "The Holy Scriptures, the two great Gospel Sacraments, the Apostles' Creed, and Interdenominationalism." It will be seen that the vital difference between this ideal and that of the Lambeth Quadrilateral lies in the substitution of Interdenominationalism for the "Historic Episcopate"—in other words, that the existence of a ministry being presupposed, as it undoubtedly is among the bodies that lately negotiated for union, the equality of Churchmanship is to be acknowledged. There is a lesson here of a two-fold character. The union is to be federal on lines that will afterwards admit other Christian bodies to the Federated bodies, and stress is laid on the common brotherhood of Christians rather than on their possession of a ministry of a certain definite type. In the present position of Christendom the greatest of all needs is the *union of Christians*, and as long as some write as an American has lately done there is little hope for real union. The author says, "Belief about orders involves belief about Sacraments; and belief about Sacraments, belief about the Church; and that belief resolves itself into the answer we give to the one decisive, discriminating question of questions: "What think ye of Christ? Whose Son is He?"

The Way to Kill Exclusiveness. It is far better to remove an evil than to grieve over its existence, and the bitterness and cynicism that spoil so much of our Christian efforts must be done away with if we are ever to work together for the good of the Church of Christ. Our Lord loved the Church and gave Himself for it. He left it to His disciples as a binding command that they should love one another, and it is the duty and privilege of every Christian to realise that "we are all one in Christ." United prayer and self-forgetfulness before the Throne of Grace will make men think. It is vain to hope that we shall have a cast-iron unity of organisation in the world of true believers; God ministers to every Church and to every believer in the manner best suited to their several needs. Members of the Churches should be more loyal to Christ than eager for the advance of their own cause. After all, the possession of privileges should yield the fruit of good living, rather than boastful assertion of an un-Christian type and the denial of Christian fulness of privileges to others. The bond of peace demands the maintenance of the sense of the unity of the Spirit, just as the possession of the Spirit necessitates insistence upon the brotherhood of Christian men. Fusion of organisations is still far off—if it will ever be brought about—but the day of opportunity for the development of real union is with us. As the world clamours more loudly for the Churches to surrender their distinctively

Christian outlook on life and to accept a lower standard of morals and conduct, the call for union in heart and the expression of that essential union increases. The Evangelical Alliance has done its best to foster this spirit of union. It does not differentiate between superior and inferior Churches that hold the Evangelical Faith; it looks upon all true members of Christ as men and women who are one in all essentials, and strives to make them see more clearly the privileges of Oneness in Christ.

A Great Sermon. The Rev. W. B. Selbie, in his sermon to the Free Church Council, expressed fundamental conceptions in a manner that is at once inspiring and illuminating. Referring to the discovery of the original plans of Cologne Cathedral, that had been faithfully followed by the builders of many generations, he asked the question, "Is it not our duty to carry out the plan of the great Architect in our Christian building?" It is of the utmost importance that the plan of the Lord Jesus Christ should be faithfully carried out in every department of our Christian activity. "The Kingdom of Heaven is the thing set before us as the object towards which we are bound, and this means the saving the souls of men, lifting them out of the slough of this world and all its discontents, turning their feet upwards and heavenward, offering them a larger, purer, and more glorious life." "It is too true that the Church of to-day is too much concerned with organisation and too little concerned with the souls of men. The missionary sense of the Church is in danger of being lost by the conversion of congregational life into comfortable sociability, instead of the preacher and his people seeking the conversion of souls." The preacher acknowledges that times have changed, but he refuses to think "that the times will ever so change as to alter by one jot or tittle the grave spiritual claim which Jesus makes; and we, as His representatives and servants, must take no lower ground than He took." This demand that the whole of Church activity should be governed by the Vision of Christ and by a definite resolution to follow His teaching is needed. The citadel of our faith is being assailed as it never was by men who profess to be Christians. The Divinity of our Lord is left an open question by teachers, and unless all parts of the Church unite in fixing their gaze upon the Lord of Life and the Eternal Saviour irreparable loss will follow. We are called to be more spiritual, remembering that the things that are spiritual are eternal.

Sacerdotalism and Unity. It is becoming increasingly clear that unity will never be brought about as long as fundamentally different conceptions of the Christian ministry are held by Christians. Is the minister of the Gospel a priest possessed of supernatural powers conveyed to him by men who have the power of handing on the deposit of grace, or is he one set apart for the high privilege of ministering the Word and Sacraments? The whole course of modern research is directly antagonistic to the theory of Apostolical Succession, and it is now held by the best scholars that the ministry developed in accordance with the requirements of the Christian community, and was not the result of a transmitted gift by men who had been given this sacred deposit from the Apostles. The effects of sacerdotalism on the life of Anglo-Saxondom are seen in the weakness of the Anglican Communion in comparison with the non-Anglican Churches in the English-speaking world. This comparative weakness is of modern growth, and is the direct result of the departure from the simple primitive lines of worship due to false conceptions of the ministry. It has led to a doctrine of the Church that excludes more than half the Christians of the British Empire and three-quarters of those of the United States from the Church of Christ in its visible sense. Its effects are seen in the hostility that exists between branches of the Church of Christ that is most painful to contemplate and in a spirit of exclusiveness that is as unbrotherly as it is anti-Christian. In the Latin lands sacerdotalism has brought about the awful lapses from all belief that are a sorrow to all thoughtful Christians, and in England it has led to strife and bitterness. We need to get back to the Apostolic Church and to realise that the ministry is an institution for the due ordering of Churches, not for the personal conveyance of grace to the people.

What is the Church? Does the Church exist for itself or is it a means to an end? Undoubtedly our Lord spoke of the Church, and the Apostle Paul in his epistles elaborated the idea, but nowhere do we find in the New Testament one word that implies the Church has more for its work than the establishment of the Kingdom of God upon earth and the winning and building up of souls for and in Christ. Its great function is to be a witness for truth and a home of the faithful. It is the Body of Christ, whose Spirit fills every part and dwells in every member. The whole course of history demonstrates the necessity for

community life if any organisation is to be age-long and to carry out effectively the transformation into actuality of a great idea. The Latin text of the Articles of Religion, which says the Church is a congregation of faithful men, renders the words—"faithful men," "believers"—men possessed of living faith. Every congregation that holds the faith once delivered to the saints and possesses one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, and one Life in God is undoubtedly part of the Church of Christ. Organisation is important, and will become increasingly so in an age that is fluid and somewhat chaotic in its ideals; but organisation is never, and can never be, more important than Truth and Love. In the past the organisations that laid claim to possession of the only true ministry have often proved most un-Christlike in their actions. So, too, have individual Christian men; but two wrongs do not make a right, and we have to see clearly and definitely that it is the "Spirit of Christ" that is vital—not the possession of this or that organisation. Men value rightly organisation in so far as it conserves the faith; they often forget the faith when they place undue stress on the organisation.

Home Mission Unity in Canada.

The problem of Unity is apparently soluble with comparative ease when a small minority of Christians of the Evangelical denomination dwells in the midst of a larger body of Evangelical Christians attached to another Church. Under these circumstances we have found a readiness on the part of the minister in charge to consult the feelings of all sections of his flock and to avoid any excesses of denominational zeal which would give offence. Without sacrifice of principle this can be done, and men and women are led to realise that they are all one body in Christ. In Canada the great rush of immigrants has made co-operation imperative, if the work of God is not to be spoiled by overlapping and the setting up of competitive Churches. The Joint Committee on co-operation in Home Mission work appointed by the Supreme Courts of the Presbyterian, Methodist, and Congregational Churches in Canada has issued a report which is framed on lines that have been successfully followed in British Columbia. Co-operating committees are to be appointed locally, which are to be subject to co-operating committees appointed at the various synods. Overlapping in existing fields is to be adjusted by the selection of one of the co-operating Churches to be the sole Church of the district, and no new work is to be undertaken in that district by any other co-operating Church when unification takes place. The members of Churches other than that selected do not necessarily abandon their denominational preference, but become associate members of the united Church and maintain their contributions for connectional purposes to their old Church. In new territory proposals for work are to be considered by the superintendent of missions and the local committee, and regard is to be had to any of the denominations displaced by overlapping in existing fields. Work among non-English-speaking races is to be assigned to the various denominations, but a joint effort may be made by a combination of resources.

The Spirit of Co-operation.

These proposals have been forwarded to all the Bishops of the Church of England in Canada with an invitation that each of them should co-operate in his Diocese with the joint committee. There is evidently a genuine desire to make the most of the resources at the command of the Evangelical Churches in Home Mission work, and it is possible that this great plan may successfully avoid competitive Churches in vast tracts of country that can only be missioned during their development. Everything depends on the way in which the scheme is carried out, and if there be a true spirit of brotherhood and a recognition of common membership in the great body of Christ blessing will follow the movement. It is increasingly evident that individual members of the Church must subordinate private predilections to the great work which God wishes to be done by His people. The bonds that unite must be stronger than the differences that sever. Real union can never arise from ecclesiastical amalgamation unless the brethren of the Churches feel and know that they are brethren one with another. The spirit of the Evangelical Alliance is the Spirit of Christ that will make this well thought out and admirably conceived proposal as effective in practice as it is attractive and sound in theory. Surely in the face of an unparalleled need of Evangelisation and Church formation, all must pray that God will give a right judgment in all things to those who are called to direct what promises to be one of the most important movements in favour of true Christian union.

The Resignation of Archdeacon Sinclair.

The departure from St. Paul's Cathedral of Dr. W. M. Sinclair is a distinct loss to Evangelical life in the Metropolis. The Archdeacon was a sincere friend of the Evangelical Alliance, and on the occasion of the last but one International Conference (London)

he addressed the delegates assembled with words of welcome in three languages. The outlook of the Archdeacon is wide and disinterested. He loves his own Church best—but he recognises the brotherhood of all true Christians and his entire ministry has been marked by a conscious effort to remove misunderstandings and to put first things first. He retires at an unusually early age, and we trust that for many years to come he will continue the ministry that has been so fruitful in blessing for the Diocese of London and especially for the large congregations he addressed in the great Cathedral. We always found him ready to co-operate with us in our work for the Alliance, and are thankful that one in his great position was so willing at all times to come to its aid.

A Notable Action. The Bishop of Hereford has invited all Christians of different denominations in his diocese to a united Communion service at the time of the Coronation. He may have remembered one of the earliest allusions in Christian literature outside the New Testament to the Lord's Supper. The Didache (Teaching of the Twelve Apostles) contains the following beautiful words: "As this broken bread was scattered upon the mountains, and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever and ever." The Bishop of Winchester confessed that this invitation "had caused in himself at once feelings of very great regret and of very considerable alarm." The Archbishop of Canterbury believes that the action of the Bishop of Hereford is likely "to retard rather than to set forward" the cause of reunion. On the other hand, Dr. Percival holds strongly that the Bishop of Winchester did not speak "as a representative of the great body of the Reformed Protestant English Church, but as the representative of what he would call the sacerdotal party in it." If we are to have union, surely there ought to be intercommunion in some form or other? If we are one in Christ, we should on great occasions be able to gather round the Table of the Lord as brethren. Many may hold that an episcopally ordained ministry is advisable for the due administration of the Sacrament, but surely it is an unscriptural view that this valid ministry should have the power of excluding at all times all who do not accept its position in the fullest extent? We are aware of legal difficulties, and are sad at heart when we think of the various Test Acts that promoted hypocrisy and made participation in the national Church of the Sacrament of our Redemption as a condition for holding public office. There is an old legal maxim, "the letter of the law is the greatest injustice," and most Evangelicals of all sections of the Church of Christ believe that on a great occasion of national rejoicing all those who are one in Christ Jesus should have an opportunity of showing their essential unity in the most striking manner.

Self-assurance and Ignorance. Many attacks have been made upon Christian Missions by those whose prejudices against Christianity are stronger than their desire to investigate facts. Seldom, however, has a man so recklessly thrown away a reputation for scientific calm as Sir Hiram Maxim has done in his great desire to depreciate the work of missionaries and to score points in favour of materialism. It is well known that experts in one field of knowledge are often the very worst judges of arguments in an entirely different subject of human activity. Their eminence and power of judging rightly in their own department blind their eyes to their ignorance and prejudices in other branches of knowledge. Sir Hiram Maxim says he can educate a boy of sixteen years of age in ten days so that he will know more about religion than the Archbishop of Canterbury! In 25,000 words the self-confident scientist is prepared to write a fairly good history of Christianity. Great missionaries are for him "boss liars," and an eminent modern revivalist is simply a "liar." Sir Hiram asserts boldly that it may be very difficult indeed for a religious person to speak or write the truth. Bad as missionaries are, Sir Hiram Maxim is convinced that the sins of politicians are infinitely greater than the sins of missionaries. So, after all, there must be good somewhere in missionary effort, for it at least brings before pagan nations a higher conception of Christian living than is brought by political intercourse. It is strange indeed if the "boss" or other kind of liars that command the execration of Sir Hiram Maxim are so much better than politicians, unless there is something in their religion which makes them better. He informs us that it becomes as natural for a scientist to tell the truth as it is for a religious person to lie. The politicians who have not got their minds into a "fuddled condition" by religion are somehow or other worse than the missionaries who ought to be liars, according to the Sir Hiram Maxim. Judged by this incursion of Sir Hiram's into controversy, science has neither taught him logic not given him an over-supply of charity!

The Craving for Union.

Principal Edwards, in his presidential address at the Baptist Union, said that the Edinburgh Conference "marked a new era, and we might almost add the final policy in the solution of the great missionary problem. . . . Therefore, in the light of that great Conference and all its [illegible] we all the present moment are led (may we not almost say driven?) to plead for the furtherance of the Kingdom of God in the Homeland; and as we must take one step at a time, to-day we beg to utter an earnest plea for united Christian enterprise in the face of national evils." The appeal is deeply felt to be right by all truly Evangelical men who realise that the evils surrounding us must be met and fought by all the Christian forces in the land if they are to be overcome. More, however, is needed than a realisation of the need—we must have the conviction that all who are banded together in the struggle are one in their common Master. The narrowness of outlook that strives for the superiority of one branch of the Church must give way before the vision of oneness in Christ and the deep sense of a common experience of a common redemption by the one and only Saviour. The time has passed in which mere platitudes are to be the base of united action. Individuals, after all, constitute the Church, and it is true that the whole is greater than the part. This is the case with the Church Militant and with all the armies that constitute that Church. Until the individual members of the Church recognise fully the comradeship in the great body, not only of those who belong to their own army, but also of all who are fighting in the other armies, we shall not have unity. The Evangelical Alliance works for this great end, and by uniting the living members of every Church in a great alliance it will hasten the time when a universal brotherhood of Evangelical Christians may be strong enough to wage successful war against all the forces of evil.

"Free Church Friars."

The New Theology is adopting the methods of Roman Catholicism. Monasticism came into Christianity from the desert; it comes into New [illegible] life. Preaching friars are to go from place to place after spending a month in quiet meditation in their cells, where they do everything for themselves; and after passing two months in proclaiming their message in terms of modern thought, they will retire again to their cells, where they will refresh their brains with study and discussion after the fashion of the monks. This imitation of Roman methods is very instructive, for it shows that lessons have been learned in strange surroundings by men who profess to desire to preserve the spirit of Christianity while throwing overboard its historic message. In spite of the outward copying of the system or part of the system of the most dogmatic and tyrannically dogmatic Church in Christendom, it may be safely prophesied that the New Theology will not be advanced by the scheme put forward by the school that hates dogma and abandons the great saving truths of Christianity. Nothing will ever bring peace to the sin-stricken but the Gospel of the Grace of God. We are, however, forgetting that sin, according to Mr. R. J. Campbell, is only a "blundering quest for God," and therefore the message preached will be a wholly intellectual enlightenment of the minds of the hearers. All history proves that man "knows what is good and follows what is bad," and the sophistry that reduces sin to intellectual blundering leaves out of account the universal experience of humanity and simply "drones charms over a wound that craves the surgeon's knife." Educated men have surrendered the belief in charms, and they will never be constrained to believe in the truth of a message that is as false to revealed Truth as it helpless to meet human needs.

"To every man there openeth
A way, and ways, and a way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low—
And every man decideth
The Way his Soul should go."

SELECTED.

The Progress of Religious Liberty in South America.

Our hundred years ago the upas-tree of the Inquisition still cast its baneful shade over the political and religious life of South America. Philip II. set it up in 1570, and its first *auto de fé* took place three years later. In the Spanish possessions, Cartagena (where no less than 400,000 are said to have perished), Lima, Santiago in Chile, and Buenos Aires all witnessed its horrors during a period of two hundred and forty years. But the year 1813 saw its downfall in Buenos Aires, where executive power had already passed from the nerveless grasp of Spain to the locally elected *junta*. The brief, inglorious occupation of that city by British troops seems to have exercised an influence that remained when they withdrew. General Beresford had proclaimed religious liberty, and some copies of the New Testament and other forbidden literature had come into circulation, and though the Archbishop diligently set to work to stamp out the sparks of heresy new ideas smouldered on. Their first flaming forth was on May 25th, 1810, when the Spanish viceroy gave way to the *junta*. Three years later, on March 24th, 1813, the Spanish Inquisition followed the viceroy into the limbo of discredited and cast-off institutions. Already a public library had been set up, and books formerly excluded were received. Now a catalogue of the prohibited books was sent for and the way prepared for the circulation of the Scriptures.

At that time, and for some years later, Peru remained subject to Spain. When at length the news came that the Inquisition was abolished the people of Lima rose in fierce exultation and made short work of the "Holy Office" and its records and instruments of torture. The very name of the square where the victims of Rome perished has now been altered to *Plaza de la Constitución*. Mexico is not, of course, part of South America, but its day of welcome release from the same tyranny may be mentioned. "A little before noon of June 20th, 1820, a captain of the 'Four Military Orders' knocked three times with the hilt of his sword on the mysterious door of the old Inquisition building at the corner of Perpetua and Sepulcro Streets in the city of Mexico. Pasting on the wall the written decree for the closing of the Inquisition, he entered to open the cells, the inquisitors meanwhile escaping over the roof or by secret passages. The first victim released, an emaciated but gigantic man, had concealed in his hat a treatise on 'Logic: Reasonable Methods for the Study of Religion,' which he had persisted in writing."

The upas-tree fell, but its infection did not forthwith cease. Although in 1836 the death penalty for celebrating worship other than Roman was annulled in Peru and Bolivia, ecclesiastical hatred of liberty and light was still able in 1878 to encompass the death of brave José Mongiardino, a colporteur, who was slain near Cotagaita after a successful Bible tour. It is only a few years ago that the Archbishop of Sucre unsuccessfully urged the civil authorities to hark back to the methods of the Inquisition in the case of other vendors of the Scriptures.

The battle of Junín (1824) secured the political independence of Peru. James Thomson, the pioneer in South America of the Bible Society, was present, and described it in a report which concluded: "With this defeat will terminate, I trust, the reign of oppression and violence, of ignorance and fanaticism in Peru, by which it has been borne down for these three hundred years." For a time it seemed as though his hopes were to be realised. Alike in Peru and in Colombia his precious wares were bought up with avidity. At Bogotá a Bible society was founded at a meeting which almost unanimously

affirmed by resolution that it was "compatible with our laws and customs as Colombians and as members of the Roman Catholic Church to establish a Colombian Bible Society in the capital as a national society, whose only object is to print and circulate the Holy Scriptures in approved versions in our native tongue."

Alas for the sequel! *Dis aliter visum*: the priests thought otherwise, the light was extinguished, and from that day almost to our own times the history of the northern republics has been a welter of blood and violence. Colombian laws tolerate other Churches than that of the State, but education is under priestly control, and the result is such as to merit for this rich and fertile country the name of the Lazarus at the gate of North America. The case of Venezuela is very similar. Ecuador was in a like state till 1896. Its Jesuit gaolers long proclaimed that no Bible should be allowed to enter the country. Inspired by them, the President, in opening Congress, on one occasion boasted that "at the foot of Chimborazo, in theocratic exclusion from the outer world, there exists a state wholly and alone devoted to the service of the Holy Church." More than half the population is, notwithstanding, illegitimate. Since 1896, however, religious liberty has been obtained.

In spite of growing agitation among the students and Liberals of Peru that country has not yet effaced from its constitution the article which forbids the public exercise of any worship other than that of Rome. But a curious incident which took place some four years ago drew forth a ministerial declaration which shows that in practice the article will not be enforced *au bout de la lettre*. A Chilian priest seceded from Rome, and for some time lectured in Santiago to enthusiastic crowds, proposing to organise a national church, print the Scriptures and scientific works, &c., but having embraced Comtist views he came to nought. Visiting Peru, he sallied forth into the streets to assert that it was the duty of Chile to return the "captive provinces," Tacna and Arica, which are to Peru what Alsace and Lorraine are to France. His contention was immensely popular, but the Archbishop, with surprisingly little tact, demanded that the unfrocked priest be silenced, whereupon the minister declared that Article IV. of the constitution was not to be read as infringing the rights of free speech. Protestant missionaries in Peru accordingly feel that they have all the liberty they require. Such high-handed action as the imprisonment of Mr. Penzotti in Callao for eight months for holding unauthorised services (he was arrested in July, 1890), or the expulsion of other missionaries later on from Cuzco, could not take place in the present state of public opinion.

When the Hon. Elihu Root visited Monte Video in 1906 he was warmly congratulated by the Archbishop of Monte Video on the religious liberty enjoyed by the United States. Almost at the same time the Archbishop's fellow-clergy in Bolivia were stoutly, and as it proved unsuccessfully, resisting the introduction of a measure of religious liberty into the land that had for so long been their exclusive domain. One recalls the rapid change of front of the adaptable Bottom: "Let me play the lion too: I will roar that I will do any man's heart good to hear me. . . ." Quince: "An you should do it too terribly, you would fright the duchess and the ladies that they would shriek; and that were enough to hang us all." Bottom: "I will aggravate my voice so that I will roar you as gently as any sucking dove; I will roar you an 'twere any nightingale." The authentic voice of Rome is that of the Syllabus of Pius IX., which condemned the propositions that "every man is free to embrace the religion which his reason assures him to be true," and that "in certain Catholic countries it has been very properly laid down that immigrant non-Catholics shall have the free exercise of their religion."

Approximately one-half of South America, whether measured by area or by population, is to be found in Brazil. There a complete separation of Church and State has already been effected. The constitution states that "Congress may not legislate to establish a religion, nor to prohibit its free exercise. . . . The Union and the States are forbidden to establish, subsidise, or hinder the exercise of religious worship." Although Argentina and Chile, like the remaining republics, preserve a State connection with the Roman Church, there is full religious liberty, with civil registration of births, deaths, and marriages—a great boon. As recently as March 22nd of this year a South American paper contained a telegram from Monte Video announcing that "in view of the proximate separation of the Church and State [in Uruguay] the ecclesiastical authorities are disposing of as much of their property as they can."

The spectacle of "Republicanism and Liberalism with no God on one side beating down clericalism with no Bible on the other" is not a satisfying sight, yet if the temple of God is not yet rising as we should like, the site is at least being cleared. A voice is saying to those who will hear it: "Arise and build."

E. J. D. Harcus.

The Second General Conference on Missions to Moslems.

Appeal of the Lucknow Conference, 1911.

We have received the following letter, which we gladly insert :—

"Dear Fathers and Brethren,—At a Conference of Missionaries representing a large number of Churches and Mission Boards operating among non-Christian peoples in many lands, we greet you most heartily in the name of our common Lord and Master, assuring you of our prayerful sympathy with you in all the great responsibilities which you bear in carrying forward the work of Christ throughout the world.

"In this historic city of Lucknow we have given several days to a thoroughly comprehensive and practical consideration of urgent problems connected with present-day developments in the widespread Moslem world. Missionaries of largest experience in direct work among Moslems, men who by scientific study through long years have expert knowledge of the history and literature of Islam, and others who by training and position are best qualified to express sound judgments, have contributed to what we believe will be regarded as a most valuable survey of the contemporary relations of Christianity to Islam.

"We therefore feel justified in inviting most serious attention to the series of resolutions respecting matters of importance and practical urgency adopted by the Conference.

"While profoundly conscious of the formidable nature of the task of evangelising the Moslem world and meeting the advance of Islam in various lands, and while we neither ignore nor minimise the difficulties that confront us everywhere, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the Gospel who were once Moslems, are the first-fruits God has granted; but they are also a pledge that the evangelisation of the Mohammedan world is within the power of the Christian Church, if it will but freely utilise the vast resources placed at its disposal by its Divine Leader.

"We fully realise that for the accomplishment of the great task that confronts us in the Moslem world, which is but a part of the still greater task of world-evangelisation, the winning factor is the possession of a large measure of the life in Christ, both by the Churches at home which we represent, and by those who labour for the Lord on the mission field. The conviction is forced upon us that here lies the secret of the Church's lack of that glowing enthusiasm which would eagerly seek expression in more ardent and self-sacrificing effort for the conversion to the faith of Christ of Moslems and non-Christian peoples everywhere. Under the pressure of this conviction the Conference expressed its heartfelt desire that the home Churches, together with missionaries and believers in Christ on the mission field, should unite in most earnest and unceasing prayer to God for the outpouring of the Holy Spirit and the fulfilment of His exceeding great and precious promises.

"Nor could we thus address you, were we not convinced that there are now throughout Christendom hundreds whom God intends to be evangelists to Islam, but who have not yet heard the call. That it may reach them is the object of our prayer to Him and our appeal to you. The consideration of the great Moslem problem has awakened in us as followers of the Crucified a deep sense of penitence for the past lapses of the Church, and of shame for her present apathy. May this same conviction be carried home to the hearts of all whom our message shall reach, and bring home to each the burden of individual responsibility. Who is ready to pay the great debt which Christendom owes to those who, but for her error, imperfections, and selfishness, would long ago have been won to the faith of Jesus Christ?

"May He Who died for them and us give us grace to answer.

"BISHOP J. E. ROBINSON,

"On behalf of the Lucknow Conference, 1911.

"Signed by the Executive Committee :—
"Rev. S. M. ZWEMER, D.D., Convener.
"Prof. R. S. MCCLENAHAN, Secretary.
"Rev. W. H. T. GAIRDNER, B.A.
"Rt. Rev. Dr. LEFROY, Bishop of Lahore.
"Rev. E. M. WHERRY, D.D."

We quote from the resolutions of the General Conference, drawing special attention to Resolution III. :—

"CALL TO PRAYER.

"III. That the Conference, holding that prayer is the primary means for the advance of the Kingdom of God throughout the world, and being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelisation of Mohammedans is due above all else to the weakness of the prayer-life, alike in the home Churches and in the branches of the Church which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavour largely to increase the number and the devotion of those remembrances of the Lord, Who will give Him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth. At the present time the great moral and spiritual needs of the Mohammedan world, and the

advance of Islam among pagan races, constitute an appeal to the Christian Church to pray, with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her.

"The Conference welcomes the cycles of prayer for various Moslem lands, forwarded by Miss Van Sommer, and cordially recommends these booklets to be used by friends of the work in those several regions.

"URGENCY OF THE MOHAMMEDAN PROBLEM.

"IV. That this Conference, in view of the steady advance of Islam, not only among various animistic tribes and other peoples, but also to some extent among historic Christian Churches and recently Christianised pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and committees of the Churches, which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Moslems.

"AFRICA THE STRATEGIC CENTRE AT THE PRESENT TIME.

"V. That this Conference heartily [illegible] with the decision of the World Missionary Conference of 1910, namely, that without minimising the importance of advance elsewhere, the Continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islam. To effect this purpose we are strongly of opinion (1) that concerted action among missionary boards and organisations is necessary, in order thoroughly to co-ordinate the forces now at work in Africa, and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active; (2) that a higher degree of specialisation, alike in the training of missionaries intended for this work and in setting men apart expressly to undertake it, be kept steadily in view; (3) that prompt measures should be adopted to greatly strengthen existing missionary forces in that critical field."

The Persian Revolution in relation to Religious Change.

THE Revolution has driven the late Shah into exile, established the form of popular government not only in the capital, but in every large town, and has put at the head of affairs Nasir ul Mulk, who is one of the most highly educated as well as universally respected Persians. A beginning in financial reform has been made in the employment of five Americans, picked out for previous experience in the Philippine Islands or the United States. All of these are no small achievements. Whether the constructive forces will be strong enough to secure stable government is perhaps uncertain, but enough has been done to make one doubt the prophecies of speedy dismemberment. Along with this political change it is noticeable that the attitude of the people is favourable to reform. They realise their own need to learn from the West, and they have set themselves to learn. There is also a new hopefulness as to their country and an effort after progress. One living in the country, especially one who has lived in it for some years, sees the evidences of this change in the ordinary course of social or business intercourse, in a new freedom in discussing their own country, and a new desire to learn.

This change is not primarily religious. There is no casting off of Islam; indeed, so far as the constitution goes Islam of the strictest Shiah sect is established as the State religion, and it is provided that the laws enacted by Parliament should be examined by a committee of *ulema* (doctors of the religious law) to see whether they contravene the sacred law or not. From the liberty guaranteed to the Press is excluded anything contrary to Islam. On the other hand, in spite of strong opposition, a provision was inserted in the Constitution that guarantees to all equality before the law, and Christians have voted in elections and been voted for. So far the effort has been to enlist Islam on the side of progress by quoting proof texts from the Koran and from the traditions, and in many instances the popular leaders have been mullahs. When the mullahs have been openly opposed to the new cause they have suffered for it, sometimes by loss of influence, sometimes by exile, and in a few cases by death.

While not directly religious, the movement has its religious effects. It promotes a spirit of criticism of religious institutions and persons, and a new freedom in discussing religious questions. There has been an increase of boldness on the part of the *Bekais* (or *Bahis*), which shows that they have confidence in the change of attitude. One manifestation of this is the active participation of American *Bekais* in the educational work of their Persian brethren. This is remarkable, since the teaching of the *Bekais* supplants Islam, Muhammad, and the Koran by a new religion, a new prophet, and a new book. There is also a marked increase in the number of those who reject all revealed religion, professing to be either atheists or pure theists. This tendency is likely to increase. There have come also new opportunities for Christian missionary work. Many are desirous to hear of Christianity, and to discuss its teachings in a friendly way. Many more look to the missionaries and mission schools to help in furnishing education. The freedom to attend these schools has not been seriously opposed, and the number of pupils is increasing. It is, no doubt, a critical time, when wisdom and spiritual power as well as support in means and men are needed. It is an opportunity to make pure Christianity known, such as there has never been in Persia or under any other Mohammedan government. Most of all we need the prayers of Christians that we may be guided aright, and that events may be overruled to bring true freedom and light.

W. A. SHEDD.

Church Unity in China.

THERE is reason to hope that substantial progress towards Church unity in China was made on the occasion of the Centenary Missionary Conference at Shanghai in the spring of 1907, when the following resolution was passed :—

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity, and leaves confessional questions for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognise ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope.

"We frankly recognise that we differ as to methods of administration and Church government, but we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God."

These words, which deserve careful study, were not finally decided upon without a good deal of discussion, relating for the most part to the adoption or otherwise of the Apostles' and Nicene Creeds as the Creed of the Conference. It was finally agreed that the said Creeds should be acknowledged as "substantially expressing the fundamentals of the Christian faith." It will be observed with satisfaction that the resolution quoted above speaks with no uncertain voice as to the authority of the Scriptures of the Old and New Testaments and as to the Conference's firm adherence to the primitive apostolic faith. The acknowledgment of the Apostles' Creed and the Nicene Creed as substantially expressing the fundamentals of the Christian faith will also be noted in the resolution. The practical value and importance of these clear, concise statements of faith by the early Church will be recognised, especially when the ambiguous and shifting nature of much present-day religious speculation and teaching are borne in mind. Even more significant than the resolution itself was the strong and sincere desire for union which pervaded the whole assembly.

The Conference appointed a representative Standing Committee to take such steps as were open to them towards promoting Church unity in China. Two main lines of thought have found supporters as to methods in securing this end; one being that, as a preliminary step to wider union, each group of denominations of the same or kindred complexion should aim at union amongst themselves as speedily as possible. All the Baptist Churches, for instance, would thus be merged into one great Baptist communion; similarly with the Methodists, and so on. This has already been accomplished in the case of the various Presbyterian Churches represented in China. It has been strongly and widely felt, on the other hand, that, whilst this policy has some advantages, as diminishing the actual number of independent denominations, its practical effect in promoting Church union between Chinese Christians in the same city and neighbourhood is open to serious question. The fact that a Chinese Christian can recognise as fellow Church members people whom he has never seen, residing in distant provinces, whilst he cannot so recognise Christians with whom he is personally acquainted living in the same town as himself, seems not unlikely to emphasise the importance of denominational distinctions in his mind, and, as time goes on, may tend to widen the ecclesiastical difference between himself and his immediate neighbours. From this point of view it would appear to be of greater gain for the cause of real Church unity if, in practice, fellowship and communion between Christians of different denominations living in the same neighbourhood can be strengthened and given adequate manifestation. It would certainly seem of far more importance that Christians in the same neighbourhood should dwell together in unity, than that a merely official union should exist between Church members living at opposite ends of a vast empire.

It will be agreed that the whole subject of Church unity in China wears a somewhat different complexion, and must be approached from a different point of view from that called for in dealing with the same problems in the home lands. Here the question is, How far and in what manner can we improve a condition of ecclesiastical division and confusion inherited from the past? In China the question is, Are we justified in importing such

a condition of things into that condition at all? To this latter question, regarded in the abstract, the answer can only be in the negative. In practice, however, the matter is not so simple. It is easy to say, "Let the Chinese arrange a Church order of their own." Until such time, however, as the requisite experience and knowledge render them competent to do this, the missionaries are obliged to institute some ecclesiastical arrangements. That such arrangements will bear the impress of the missionaries' own ecclesiastical tenets is unavoidable; as, naturally and rightly, the missionaries are guided by their own conscientious beliefs in these matters. At the same time most, if not all, foreign workers in China recognise the need of the utmost caution, lest a great deal that is simply the outcome of local conditions in their own country, and not the expression of essential principles, should be placed like an incubus upon the young Churches of China.

It will bear repeating that the problem with which the missionaries out there have to deal is not that of Church unity at home, nor even of full adjustment between themselves of their mutual ecclesiastical differences. The essential question is how far and in what manner can the missionary body arrive at some common understanding to present to the Chinese Churches as the basis of a future ecclesiastical unity throughout China? In answer to this it may be said that great progress in the desired direction would be made by a frank recognition on the part of the several Churches of each other's ministry, and by the admission of alternative views in regard to the rite of baptism as a basis of Church membership. There is reason to believe that an arrangement embracing these two important points would meet with wide acceptance both amongst missionaries and Chinese Church leaders. It will probably seem a radical and even startling proposal to many Church leaders and other Christians in this country, and yet the reasons in favour of its adoption in China deserve most earnest consideration. The situation in that country imperatively demands that decided action in this matter should be taken before long. The character and capacity of the Chinese render it certain that, should it not be dealt with before many decades have passed, a large part, if not the whole, of the Chinese Church leaders will adopt an attitude towards missionaries tantamount to saying: "Seeing that you are not able to agree amongst yourselves as to a common Church order and government for our adoption, we must respectfully ask to be excused if we now take the matter in hand for ourselves." Regarded in the abstract, it may be said by some that this would be a good thing; it is certain, however, that in practice a very serious situation, leading to sad confusion and even grave disaster, would supervene. Hence the urgency of this whole subject and the dangers of delay. Surely the circumstance that a vast number of true Christians and of earnest, successful ministers in this country hold different views as to baptism and yet cordially recognise each other as fellow-members of the great Christian family, even though, through the acting of the past, in separate denominations, should go far to prevent our setting up amongst the Chinese this particular barrier to Church union. Again, does not the fact that the blessing of God and the gifts of the Spirit are freely granted to men on different sides of questions relating not only to baptism, but also to church government, and also the fact, now clearly established by centuries of history, that differences of opinion in regard to them will exist so long as the principle of individual freedom of judgment is granted, make it clear that the right and statesmanlike course in China is frankly to broaden our base of ecclesiastical union so as to admit of both? In connection with the important point of mutual recognition of each other's ministerial position it must be owned that a claim on the part of any particular body of ministers to special spiritual prerogatives is inconsistent with such a proposal.

The foregoing remarks have been directed to the more strictly denominational differences, as known in the home lands, which prevent Church unity. It cannot be forgotten, however, that there may be, and frequently are, deeper lines of cleavage between some members of the same denomination than between some members of two or more different ones. Controversies, which in past times were acute and gave rise to certain sects, now no longer agitate the minds of men. New questions, however, arise from time to time and tend to create new lines both of union and disunion.

In attempting to deal with the subject of Church unity, whether in China or elsewhere, the fundamental fact must not be lost sight of that Church union will be of value only in so far as it affords a corporate manifestation of an underlying Christian unity, or, in other words, of a common life in Christ possessing the members joined together in one organisation. Subject to this spiritual—and therefore, in the long run, deeply practical truth—the writer submits that the resolution quoted at the beginning of this paper represents real progress towards furnishing a standard of faith as a basis of Church union in China, seeing that it "holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith," and acknowledges "the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith."

In conclusion, all will agree that the cause of Church unity anywhere can be greatly advanced by the exercise of Christian courtesy, forbearance, and practical sympathy amongst individuals; by seeking, as occasion offers, on public occasions to hold fellowship with those of other denominations; and, above all, by taking heed to our own personal Christian life, and by prayer offered in a spirit of genuine contrition and faith for the oneness of all true believers. Without these it is to be feared that mere words expressing a desire for unity may resemble the leaves on the barren fig tree, and incur a similar judgment.

D. E. HOSTE.

Notes of Religious Life and Work in France.

It seems as if the spring has opened with a fresh promise of spiritual life and power. From large centres and country districts come reports or announcements of conventions for the deepening of spiritual life, special evangelistic efforts, courses of Bible study, and, in the different synods, serious discussions as to the best means of renewing the spiritual life and power of the Churches.

The visit of Gipsy Smith was again much blessed, the meetings thronged, though it is feared that many could only see and not understand for want of knowing the English language. It is hoped that on any future visit the preacher will consent to work among the French by being translated.

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The longed-for Gospel tent for Paris, due to the initiative of Pastor Saillens, has been set up in a good position close to the Ternes Gate of Paris, and was opened on May 7th by a day of consecration services, at which Pastor Saillens was surrounded by many well-known pastors and friends: Lord Radstock, Pastors Charles Merle d'Aubigné, Barde, and others. Young men and ladies volunteered for the service of order, and others for the choir. Much blessing is hoped for.

One bit of encouragement already granted is the effort of a student of the School of Political Science, who had persuaded ten colleagues to accompany him to the meetings of the Christian Convention. They now intend to follow those of the tent. It contains seats for over a thousand persons.

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Pastor Ullern, continuing his evangelistic tour in country districts on the east of France, where in retired villages perched on the mountains it is so impossible to find a hall or any possible gathering place, has had a Gospel Van specially built for him at Berne, which is capable of opening out at the sides, so that its forty small benches will seat some 120 people. The van is drawn by two horses, and contains a small harmonium as well as a book cupboard, and another for the folding beds of the evangelists.

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A new chapel and hall for Gospel meetings has been opened at Cannes, in a central position near the Thermes, by a special series of consecration and Gospel services presided over by Pastor Ch. Dubois, of Geneva. Pastor Frank Thomas held a series of services at Nice during April, while a well-known evangelist, Mr. de St. Vidal, director of the Mission Populaire there for the past five years, laid down the sword and was called to higher service on April 30th. Of a strictly Catholic family of Bordeaux, Mr. de St. Vidal as a young man threw himself into the whirlpool of worldly pleasures, when he was arrested by the means of the Salvation Army and soundly converted, the passion for soul-winning taking possession of him. He worked for some years as a Salvation Army officer, later on leaving, with his devoted wife, a daughter of the venerable Pastor Babut de Nimes, for missionary work in Madagascar. He entered the service of the Mission Populaire in 1901, and laboured at Desvres, Limoges, and Nice, everywhere winning sympathy by his cordiality and devotedness.

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The visit of the delegation of the English Christian brotherhoods to Paris was much appreciated, and the meetings were marked with great cordiality and fraternity. The suitability of forming similar brotherhoods as a means of getting into closer touch with those around them was also much discussed at the Free Church Synod held in April at St. Jean-du-Gard. The great upheaval caused by the Separation is already showing itself to have been but a blessing in disguise—perhaps just what was needed to draw many Churches out of an apathetic routine and re-build them, so to speak, on the basis of personal experience.

* * * * *

A new Evangelical Missionary Alliance specially in favour of Brittany has just been formed, with Pastors Ed. Vaucher as president and E. Bertrand as director. In spite of all the evangelistic efforts, past and present, in France, large districts are still scarcely touched, and notably Brittany. Brittany is one of the largest provinces of France, comprising five departments, and over three million inhabitants, as well as large Breton colonies at Paris, at Havre, and St. Denis. This immense population knows little or nothing of the Gospel, and lives in ignorance and superstition and alcoholism; yet they are of a religious temperament, and were largely gained to the Reform in the sixteenth century, possessing as many as thirty-seven churches. The fanaticism of former years has largely given place to a more liberal spirit, so that the people are open to the Gospel or to atheism and indifference. The efforts made this winter at St. Denis and Concarneau have been very encouraging. The evangelist sent to help pastor Jones has been much blessed, the hall being besieged with hearers at Concarneau. In a neighbouring village they have frequently preached to audiences of 200 to 400 persons. The field is open, but the call is urgent, for freethinkers are already at work.

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The historic strongholds of French Protestantism are to be enriched by a "Museum of the Desert"—a collection of divers souvenirs—letters, portraits of pastors and martyrs who laboured and died for the Faith when it could only be proclaimed in the desert places among the mountains, old engravings, medals, maps used during the war of the Camisards, and other objects relating to those troublous times. These are to be gathered and preserved in the house of Roland, one of the Camisard leaders, at the tiny hamlet of Mas-Soubeyran, not far from St. Jean-du-Gard. We have visited the house, and were shown the dark cellar where Roland was hidden, sometimes for weeks, and whose only access was a ladder under the movable floor of a cupboard. May the memories of those heroes of the past not consist merely in a cult of admiration, but stir all who honour them to emulate their faith and courage by the power of the same Gospel.

M. L.

Reunion with the Church of Rome.

By the Rev. Thos. J. Pulvertaft.

From their nature, religious statistics are difficult to gauge accurately. They are seldom scientifically compiled, and at best are a very poor guide as to the growth and spread of any Church. Nevertheless, certain broad facts cannot be overlooked, and no one can doubt that the Roman Church has a greater number of nominal adherents than any other Christian body, and that its influence throughout the globe as a political, social, and religious force is considerable. In Ireland this statement will be readily accepted, and many will be inclined to say the power of Rome in British Christendom is greater than it has been since the Reformation. Those who are under the influence of the Reformation hold strongly that it is necessary to maintain a constant witness "against all those innovations of doctrine and worship, whereby the Primitive faith hath been from time to time defaced and overlaid," and which were rejected by the Churches that appealed to Holy Scripture as the final authority in matters of faith. They do not deny that Rome holds the fundamental facts of Christian Truth, but they allege that these facts are so forgotten amid the accumulated mass of error, and are so distorted by a false perspective, that it is impossible, with a due sense of loyalty to God and to His revealed truth, to accept its system and remain at the same time faithful to God and loyal to Rome's demands. If it were not so, there would be no justifiable ground for our remaining outside the largest body of Christians. Nothing but loyalty to truth and allegiance to the will of God can defend our inability to accept the jurisdiction of a body which is defined as "the company of Christians knit together by the possession of the same faith and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman Bishop, as the only Vicar of Christ on earth."

During the past quarter of a century there has been a craving for union with Rome on the part of many who are outside its ranks. This is met with occasionally in unexpected places. Dr. Sanday—one of the greatest of scholars and most lovable of men—in his new book on Christologies, writes with reference to past German Protestant opposition to Roman teaching: "The *Kulturkampf* was still fresh in men's minds, and the awakening that has since come over the Church of Rome, and especially over Roman Catholic scholarship, was still in the future. The more generous spirits in Germany look upon their old antagonism with different eyes. But there is still not a little to be done with us. Half, or perhaps a third, of the thinking classes in the nation have been converted, but a good deal of the old fanaticism still survives. However, things are moving in the right direction, and the next generation will see a marked change. The time is, I hope, not far distant when Roman and Anglican and Free Churchman and Lutheran will only emulate each other in good works and in search of deeper truth side by side." A prominent Bishop in discussing reunion said: "I should have no right, and you have no right, deliberately to leave on one side the greatest communion in the world, because at the present time it seems to you to be farthest away. Unity of that kind is like the play of *Hamlet* with Hamlet left out . . . I fail to see how anything can justify the sectarianism which would calmly leave Rome on one side, and I would ask again whether, if we have been in the habit of doing so, we ought not deliberately and once for all to revise our conceptions." A great lay reader of the advanced section of the Church of England asserted: "In urging the sacred cause of reunion let us have the courage of our opinions; let us not be afraid of admitting freely and without grudging what mistakes have been made, and in what respects we ought to retrace our steps." These frank expressions of opinion by English Church leaders found an echo within the Missionary Conference in Edinburgh. No opportunity was there given for a reply on the part of those who looked upon such views as fundamentally untenable by men who have eyes to see the course of human history, and hearts that are unconquerably loyal to the lessons of the New Testament.

In the mission field the clash of Christian Churches is one of the greatest of evils. The missionaries crave for unity when their hearts are full of the needs of heathendom and the loss caused by division. Bishop Montgomery, before he left on his Eastern tour, said that there are to-day 2,500 European Anglican workers, 17,000 European workers connected with other Reformed Churches, and 34,000 Roman Catholic Europeans in the mission field. If these figures be correct, it is no wonder that men keen on missions should desire union with any body of Christian workers—if it be at all possible to secure the spread of Truth; but, alas! the theorists at home speak with a different voice from that of the workers abroad, and everywhere those who are labouring in the foreign field are con-

vinced that the mission policy of Rome is one of the greatest hindrances to the success of the work they have at heart.

It is necessary to give, briefly, reasoned grounds for the assertion that in the present position of the Christian world union with Rome is impossible, and that under any circumstances that are within the range of sane consideration as likely to exist, union with Rome in the future would mean ruin and danger to those interests we hold most sacred.

1. THE IMPOSSIBILITY OF REUNION WITH ROME. —(*a*) *The Claims of Rome exclude Union except at the Cost of abandoning our Convictions.*—The Syllabus published in 1864 condemns the beliefs that lie at the very root of the Reformation position. The right of private judgment is anathematised. Schräder, the Jesuit interpreter of the Syllabus, remarks that it is to be held as of faith that out of the Apostolic Roman Church no one can be saved, and that the Roman Pontiff cannot be reconciled to modern civilisation and progress or compromise with them. An impassable gulf has been made between modern civilisation and the Roman Church. The recent Encyclicals of Pius X. have widened and deepened the gulf, for, in the words of one who is a strong advocate for reunion with Rome: "The Encyclical *Pascendi Gregis* does not wish the reunion of Christendom, the peace and unity of the Christian Church; but simply and alone a body that will be submissive without question to its domination in doctrine and life, not only by external obedience of conformity, but by the internal obedience of a submissive conscience and an enslaved intellect." Rome will never have union unless those who unite completely surrender to its claims. Even when the Birmingham manifesto—with its studiously vague phrases—was issued and signed by the leaders of all non-Roman Christian Churches in Great Britain, the Roman Archbishop of Westminster declined to add his name, as it was not "in accordance with the (Roman) custom and tradition" to invite Christian men to pray for unity on Whitsunday, 1906. The Archbishop is logical, for why should Rome pray with those whose only hope of salvation arises from invincible ignorance keeping them out of the Roman Church? The claims of Rome are absolute, and if these cannot be admitted then reunion is an impossible dream.

(*b*) *The Doctrine of Rome excludes us.*—Rome will not have us unless we accept her teaching. This we cannot do unless we are false to the teaching of Christ. We hold that the Bible contains the Revelation of God, and anything that is not contained therein and cannot be proved thereby is not required of any man as necessary for salvation; we believe that salvation is obtained by trust in Christ and faith in the promises of the Gospels—not by the mediation of a priest. We believe that the Sacrament of the Lord's Supper is a feast to which our Lord invites His people in remembrance of His death and passion, and that the miracle of transubstantiation and its accompanying superstitions are untrue to the plain meaning of Scripture, and involve disloyalty to God. We are convinced that Christ is the Living Head of the Church—an all-sufficient Saviour—and we cannot accept any infallible earthly head, or give the worship due to our Lord to any creature. The difference between the teaching of Primitive Christianity and that of the Roman Church is so marked that there is a gulf, deep and wide, lying between the two. The Reformers felt *that*, and refused to believe what their consciences told them was a lie. They therefore separated from Rome. Rome has transformed Christianity, and by transforming it has perverted its essential message. "If the old creeds are not abolished, they have long ceased to belong to the working system. The battle of the Reformation was to free them from the heterogeneous traditions heaped on them in the Middle Ages, which were soon reduced to a hard-and-fast system by the Council of Trent; and now the Tridentine doctrine is itself antiquated by the developements of the nineteenth century. Tradition as a source of doctrine is hardly less obsolete than Scripture, now that the personal infallibility of the Pope has placed it in his power to make any other ground of belief superfluous, or at best secondary." We who desire to follow the Divine Light shining through the lantern of the Word cannot take our place in the ranks of those who see their guiding star in human inventions and superstitious fancies. Regard for our own spiritual safety keeps us outside a corporation that makes the acceptance of what we are convinced is untrue to Scripture, fact and history essential to our uniting with it. "The terms upon which outward union with Rome is possible for us involve what to our consciences is a lie. Severed from Rome, we can still face God. United to Rome by means of asserting what we believe to be untrue, we could only hide ourselves in shame."*

(*c*) *The Discipline of Rome makes Union impossible.*—We live in an age when tolerance is a virtue that must and ought to be followed by all modern men. This tolerance is claimed, and should be always granted, wherever the British flag flies. Under that flag no man is under disabilities for his religious opinions—except in one or two small districts where strange survivals of Roman Catholic canon law block the way to Protestants enjoying the rights extended to all other classes of citizens. Man has a right to freedom in religious matters. The Syllabus may denounce the proposition that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Schräder expresses the mind of his Church when he comments: "Every man must embrace the revealed truth in the Catholic (Roman) religion." The claim for tolerance and liberty put forth by Rome we grant readily, for we believe that no man should be punished or penalised for his religious belief, that truth is never helped by intolerance, and only that which stands the most searching examination and testing will persist. Error, by its inherent weakness, must in the long run perish, and therefore, on grounds of the claims of the dignity of freedom and of the liberty which the Gospel urges us to give to all men, we gladly and willingly extend to every man the right to think as his conscience directs him in

* *C. Q. R.*, January, 1897.

those matters which make for his eternal welfare. Liberty is the right of all men in religious matters, and those who are zealous for truth must observe eternal vigilance lest the liberty they gladly grant may become a peril to others. By every means in their power they must circulate truth to overcome error.

Romanism has no sympathy with this standpoint. It claims for itself the most ample freedom, and if it could, it would demand dominance in Protestant lands. It disregards the feelings of those who grant the liberty when it finds it expedient to do so, and if it be not expedient, as in the recent case of the Borromeo Encyclical, it withdraws the denunciation. In those lands—now happily few in number—where it has the might to effect what it believes (in accordance with its dogmas) it has the universal right to enforce, it proves that it desires to carry out to the fullest the principles that oppose the granting of free exercise of their religion to the immigrants in certain Roman Catholic lands, and to the natives of these lands, freedom of worship.

Spain is at this moment agitated because the Government has granted a certain amount of religious tolerance to the foreign and Spanish inhabitants who are not members of the Church of Rome. They are permitted to announce their existence by the erection of buildings of an ecclesiastical form, advertise their services, and put a cross over their cemeteries. When in 1876 the Constitution which grants this liberty was passed, the Pope described leave for Protestants to live openly in Spain as "an innovation offensive to the sacred rights of the Church." In a letter to the Archbishop of Toledo he said it violated every obligation of truth and the Catholic faith. "It annuls illegally the Concordat between the Holy See and the Spanish nation, and exposes the State to the charge of wrong and opens a door to error—error which is the precursor to a long succession of ruinous evil to the nation so long and true a lover of Catholic Unity." In consequence of this action the Government by administration withdrew what the law granted, and for thirty-four years the Evangelicals had to suffer petty persecutions on the part of those who considered them noxious vermin that had to be endured because they could not be exterminated. This year the King and Government determined to restore the plain meaning of the Constitution as the administered law of the land, and again the Roman Church protests, as "the change is less a privilege accorded to the infinitesimal, the insignificant minority that does not belong to the State religion, than a humiliation inflicted on nearly the whole Spanish people." When the Spanish State desires to grant elementary tolerance to non-Roman Catholics in Spain the Vatican opposes and threatens. The old spirit of exclusiveness is still behind the Papacy, and we, who love freedom and prize liberty, cannot possibly unite with a Church that works to-day, as she did in the past, with a discipline that is opposed to the rights of man as a free being, to the claims of conscience to govern conduct, and, above all, to the plain teaching of our Lord and Master. The claims behind the exercise of Roman discipline are such that no New Testament Christian can for one moment admit, as they are as exaggerated as they are unhistorical, and as crushing of freedom and progress as they are false to the spirit of the Gospel.

But it will be said, Why should the door be closed to dreams of future reunion—"Dreams are true while they last, and do we not live in dreams?" There are, however, dreams and dreams, and everything depends on whether the guidance of the dream be a star that leads us to bow in adoration over the Babe of Bethlehem or an *ignis fatuus*—a will-o'-the-wisp that will bring us into a quagmire likely to prove fatal to our highest interests. Any dream of reunion with Rome in the future is, in my opinion, likely to do evil at present, and its fulfilment in the future would work ruin to the bodies that unite with Rome.

2. THE CHURCH OF ROME IS IRREFORMABLE.—The whole evolution of its history since the Council of Trent shows that it advances from error to error and places itself more and more in opposition to the teaching of the New Testament. The nineteenth century was the century of scientific progress. It was also the age of Roman development in an unscientific and unhistoric sense. The doctrine of the Immaculate Conception and that of the Infallibility of the Pope have been proclaimed as *de fide*. The latter doctrine marks the end of an era in which reform might be conceived possible and the beginning of a period in which reform can only be brought about by the commital of suicide. Only by the election of a Pope who would pronounce himself to be *infallibly fallible*, and his predecessors *fallibly infallible*, can there be brought about such a change as to make Rome possible as a Church with which the Churches of the Reformation could unite. It is impossible for any sane thinker to believe that within the bosom of Rome there will arise a series of Popes who will so direct the orientation of the Church as to secure the abandonment of those dogmas and rules of discipline that make her impossible as a centre of union. Revolution may be possible—a revolution which will overthrow the Papacy and make it equal with the ruins of the old Roman Empire over which it sits crowned and robed. As Dr. Gwatkin says: "An infallible Church must go on setting truth and reason at defiance in intrigue for political supremacy, till she either breaks in pieces or withers away—or sinks into some gulf of anarchy. Meaner Churches may repent and amend, but for Rome reform is suicide."

The evolution of Roman worship during recent years has not been in the direction of greater simplicity, but in that of superstition. The worship of the Sacred Heart of Jesus, transferred to the Sacred Heart of Mary in Roman Catholic countries; the devotions to the Virgin of Lourdes: the cult of St. Joseph and St. Anthony of Padua, and the curious ramifications of worship of the Virgin, make her system even more unacceptable than it was to all lovers of scriptural authority. The impartial observer must be struck by the increase of devotions which have had their origin in legend, and the concurrent neglect of worship to Him who is the way, the truth, and the life. We who desire to go back to Christ and make Him our All, cannot

possibly anticipate any growth of sympathy with the Church that multiplies barriers between the sinner and the Saviour.

3. THE CHURCH OF ROME IS A DECAYING CHURCH.—I for one do not doubt that the Church of Rome has many saints. I am privileged to number among my personal friends Roman Catholics who love to do what pleases God and to follow His teaching. The Spirit of God works through everything except personal untruth, and my friends believe what they profess, and follow what they see of truth. Her peculiar doctrines are accepted by many of them without question, and what is true in her system guides and helps. But too often when thought begins, faith is lost; and the world to-day shows that Rome is weakening where she once reigned, and the revolt from her is on the part of the intellectual and thoughtful classes. This is true to such an extent that it may be safely asserted that Rome since the Vatican Council has lost more adherents than during the Reformation period.

In the sixteenth century Rome chose as her stronghold the Latin race. To-day France, the eldest daughter of the Church, is in open revolt against all religion. With a ruthless thoroughness it has expelled the religious orders, has disestablished the Church, and, what is more serious, has abolished from the schools of the land all reference to God and Christ. The great mass of the men and large sections of women are hostile to all religion, and bitter animosity to its ministers pervades the thought of worthy working classes. Any man who has watched the course of events in France can observe a change amounting to revolution in the religious life and habits of the people. The politics of the nation are the true reflection of the irreligion of the people, and the present constitution of the French legislature places the Roman Catholics in a very small minority.

Italy, too, slips from the hands of the Vatican. The Town Council and Syndic of Rome are unbelievers, and the people are faced with the dilemma of being either good Roman Catholics and bad citizens or good citizens and bad Roman Catholics. Spain and Portugal, too, drift steadily from Romanism, and the Latin Republics of the West display in every case the decaying influence of the Roman Church and the growth of a militant Free-thought propaganda. The nations, knowing nothing of Christianity except what is taught by Rome, tired by papal tyranny, disgusted by superstitions that have been seen through, and offended by the contrast between profession and action on the part of the priesthood, have thrown off all religion, and wander in the pathless tracks of unbelief.

But it will be said that in the British Empire and the United States the power of Rome grows. Undoubtedly as Rome wanes in the Latin races, and as the revolt of these people from religion constitutes the gravest peril to Christianity, Rome concentrates her forces and her influence in Anglo-Saxondom. In a free nation a small compact minority is able to influence the Government out of proportion to its comparative strength. It can decide elections when party feeling runs high—if its votes are thrown in obedience to hierarchical command, irrespective of the principle involved in the party struggle. This accounts for the deference paid to the papal wishes in Anglo-Saxondom, and it may frankly be admitted that the diplomatic influence of Rome has grown in lands where the English language is the mother tongue. The growth of the Church has, however, been arrested. Even in England, where papal machinery has so greatly developed, the marriage returns prove that the number of Roman Catholics in proportion to population has not increased, in spite of the great immigration of Roman Catholics.

The Church of Rome is shedding the intellect of its adherents, and the effects of the Modernist Movement are evident in every land. The methods employed for the repression of this movement prove that the old intolerance still directs its policy, and the extravagances of the Modernist leaders show that the reaction from repression has carried them very far in the direction of Rationalism. It is clear that the great attempt to preserve within the Church of Rome intellectual honesty and religious belief is likely to result in a weakening of Romanism and the strengthening of Free-thought of a rationalistic type.

But there is a stronger reason why reunion with Rome is ever the dream of a man who dwells out of touch with fundamental realities. Rome will not change its attitude, because it cannot. We who hold that Truth is definitely and finally revealed in the New Testament as far as the facts and teaching of the life of Christ are concerned cannot possibly accept the sacerdotal basis and the sacramental developments of that basis which characterise the Roman Church. The scriptural ideal is wholly in conflict with the ideal of Rome. We desire union in Christ. The day will come when our brotherhood in Christ will overshadow all other differences, and as we dwell nearer Him we shall draw closer to one another. I know not how the future will unfold its secrets, but I am certain that the power of Rome will wane, and that the clearer vision of God, which we can all obtain by greater conformity to His will, must give us truer views of truth and a more scriptural idea of the Church. Has not Professor Gwatkin—to whose work I desire to express my great indebtedness—given us that ideal in the words which stir our hearts and make us crave for a deeper sense of the privilege of membership of the Church?—

"The one holy Catholic Church in which we believe is neither a visible assemblage of Churches nor an invisible election of individuals. It is heavenly and ideal, and therefore real. It is one, because charity is already unity, whereas a mere unity of earthly government would be a unity in Satan. It is holy—not that it is free from sinners, but because it lives in Christ. It is catholic, not simply because the Churches are scattered to the ends of the earth, but because its life is a higher order than space or time. It bears its witness in earth and heaven, that so God loved the world; but it has no government or laws of human making, and councils and Churches claim in vain its august authority."*

* *Early Church History*, vol. i., pp. 298, 299.

The Week of Prayer in Japan.

FOLLOWING the report of the Week of Prayer included in the last issue, we have received an interesting letter from Mr. G. Braithwaite, with reports received at Tokyo from different centres in Japan. We know our wide circle of readers will wish to read these in order to appreciate and rejoice in the wide extension of the influence of the Week of Prayer, hence, though late in the year, they are included herewith.

Sendai—

"Prayer meetings were held each night during the Week of Prayer. The attendance varied from 120 to 150."

Niigata—

"Heavy snowstorms every day at the beginning of January made going out difficult; yet the meetings of the Week of Prayer were very successful. The attendance increased from fifteen on the first day to twenty-seven. Each one who attended spoke what was in his heart and offered prayer, among them, some who had been baptized on Christmas Day. A lad, who is a student in a Middle School, came fourteen miles and stayed with the pastor from the first meeting to the last. He also studied the Bible with the pastor in the daytime, and on the last day of the meetings was baptized. His teacher's letter of introduction spoke of him as an exceptionally bright student. During these days with the pastor he must have grown greatly in the knowledge of Jesus Christ. Who can tell what he may become to the Church of his native land?"

Kawagoe—

"The Week of Prayer was observed in the Methodist Church. At the meeting on January 6th the presence of the Holy Spirit was especially manifest. A woman who had been living far from God came with her husband, who is now an inquirer. She was so penitent that her prayer caused all present to choke with emotion."

From Mr. S. Uchida, Iida—

"The Week of Prayer was very prosperous. Absentees for long from church attended, and some new inquirers. We had blessed meetings. Please pray for us."

From Mr. Oguchi, Ina—

"The Week of Prayer was held night after night at the homes of the believers, and on Wednesday night a union meeting of other Churches, when over twenty persons were present. At all the gatherings there was a happy and blessed meeting. All are thankful for the new chapel and are zealously working."

From Mr. Nishiyama, Kami Suwa—

"The Week of Prayer this year was well attended. A spirit of peace was over the meetings, and each time no small spiritual blessing was experienced."

Fukui—

"The Week of Prayer was observed at the church-members' houses by turns, and every night sixteen or seventeen persons gathered. The meetings were much blessed, especially the one on the Friday night, when some one prayed with penitent heart and choking with hot tears."

Kudan, Tokyo—

"For the convenience of the members, the Kudan Methodist Church observed the Week of Prayer for a week from January 8th. Every night some fifteen or sixteen were present, and the meetings were blessed with richness of power."

Koishikawa, Tokyo—

"The Koishikawa Presbyterian Church only had two meetings for the Week of Prayer. The first night sixty were present, the second night about twenty. Eight Churches joined in these meetings."

Kobe—

"The Week of Prayer was quite generally observed among the Christians of the Churches of Kobe. As has been the custom for some years past, the group of strong Churches in the central part of the city united in these services, meeting night about from church to church. In this way a spirit of unity is cultivated. These meetings were well attended, and much interest was manifested. The programme prepared by the Evangelical Alliance was followed, with slight adaptations to the special conditions of Japan. The Churches of Kobe and of all Japan owe a debt of gratitude for the work of the Alliance in this regard.

"In addition to these meetings in the central part of the city, a number of smaller groups of Christians and inquirers met in their regular places of worship. Special, definite prayer was offered by many that they and all the Christians of Japan might be more filled with the Holy Spirit, and that they might be used of God for the salvation of their friends and neighbours."

From Rev. J. H. Ballagh, D.D., Yokohama—

"The foreign meetings were held in the Yokohama Union Church, and it is reported the meetings were announced in Christ Church and some of its members attended. The meetings were well attended and the exercises fervent and well conducted. The Japanese Churches had united services in seven centres night after night. There was an unusual attendance and an excellent spirit manifested at all the meetings it is reported; and much hopefulness is expressed for this first year of the second century of American Missions and the fifty-first observance of the Week of Prayer in Japan. Next year's observance will complete a whole year of prayer in and for Japan. May it be a year of the right hand of Jehovah!"

Tokyo—

"Five Congregational Churches in the capital had joint meetings for five days from January 3rd. Each meeting was well attended. The special burden of prayer on every occasion was for Church Union and the Forward Movement."

[Other interesting reports are unavoidably withheld owing to pressure on our space.—ED.]

Books worth Reading.

AMONG INDIAN RAJAHS AND RYOTS. By Sir ANDREW FRASER, K.C.S.I., M.A., LL.D., Litt.D., Ex Lieut.-Governor of Bengal. (London: Seeley & Co., Ltd.; 1911. 18s. net.)

This is a notable book, written by a great man, and treating on a great subject. The title page is inscribed: "A Civil Servant's recollections and impressions of thirty-seven years of work and sport in the Central Provinces of Bengal." Appearing at a time when the subject of India is much before the British people, and on the eve of the visit to India of our beloved King and Queen, Sir Andrew Fraser's book is of particular interest. It is difficult to say whether Sir Andrew excels most as a writer or a speaker. In the latter capacity he is well-known in England, and it will be remembered that his ripe experience and his administrative abilities made him one of the most impressive figures at the World Missionary Conference.

As a writer it is sufficient to state that there is not a single dull chapter in Sir Andrew's book, and when on reaching the closing pages he justly exclaims: "I am very proud of India" one realises that a wide circle of people in India, and beyond, are very proud of Sir Andrew Fraser.

This book is the record of long and honourable service. "I went to India in 1871," says Sir Andrew, "with a good deal of British enthusiasm for the work which lay before me; but I confess that my feelings of love to the country and its peoples, and my pride and pleasure in my work, have intensified year by year. . . . I have not only served for many years in one province, and for five years in another, but I have also visited every province in India twice, on Government Commissions, and seen almost every important native state."

In consequence of his intimate knowledge of the country Sir Andrew Fraser is able to throw much valuable light on such subjects as Indian unrest, reasons urged being faced freely and frankly, and not without realisation that in the government of India "we have great difficulties to face," and that the task of governing India "will probably grow increasingly more difficult." "It will be at least necessary in the future to take pains not only to do the best thing we can for the people . . . . but also to vindicate our action before, and secure the concurrence of, an increasingly powerful public opinion. . . . There is privilege as well as responsibility in the government of India."

Particular interest attaches to the chapter on "Christian Missions," and Sir Andrew Fraser speaks in warm praise of the missionaries. "It is not easy to overestimate the importance of the beneficent influence which missionaries have exercised in India. . . . To them as a body we owe the awakening of the conscience of the Government to some of the old abuses of Indian administration. We owe to them a representation before the people of the Christian religion and of the British character, which is higher and better than perhaps any other class whatever has been able to make. We owe also to them some of the best educational institutions in India, and some of the finest Indian characters." This is high praise. Equally interesting are Sir Andrew's impressions concerning the future of missions in India: "I believe that the outlook of Christianity in India was never so favourable as it is at present, and I feel that the evangelisation of its peoples is assured if the Church in the West and the Church in India are found alive to their responsibility and faithful to their duty."

We would fain dwell longer on this interesting book. It is handsomely illustrated and produced by Messrs. Seeley & Co., and is warmly recommended as a book to enhance the bookshelf and to enlighten the mind.

THE HOLY BIBLE. An exact reprint of the Authorised Version published in the year 1611. (London: Henry Frowde. 8s. 6d. net.)

RECORDS OF THE ENGLISH BIBLE. The Documents relating to the translation and publication of the Bible in English, 1525-1611. (London: Henry Frowde. 5s. net.)

These two volumes are at once interesting and valuable, not only as the contribution of the world-famed Oxford University Press to the Tercentenary celebration of the Authorised Version, but, in respect to the second volume, as a collection in handy form of the original documents relating to the making, printing, and publishing of the English translations of the Bible from Tyndale's New Testament of 1525 to the appearance of the version of 1611. Some of the "documents" are extremely interesting, and help to the better understanding of the channels and processes through which we have received "the first of national treasures, the most valuable thing this world affords." Both volumes have the attractive get-up usual with publications of the Oxford University Press.

STUDIES IN THE SECOND ADVENT. By J. S. FLYNN, B.D. (Longmans, Green & Co.)

We welcome this little treatise on a much-neglected subject, and more so as Canon Flynn believes in the literal and future *parousia* of our absent Lord, and not relegating it, as do many, to past history. "Be ye also ready" is to the writer of this book, as it should be to all, a precept encouraging as well as warning, "for in such an hour as ye think not the Son of Man cometh."

THE EUCHARISTIC WORSHIP IN THE ENGLISH CHURCH. By Rev. N. DIMOCK, M.A., with Introductory Note by the Bishop of Durham. (Longmans, Green & Co. 2s. 6d. net.)

This is another of the valuable publications of the National Church League. The subject of this volume is a controversial one, although the spirit of charity, coupled with profound learning on Reformation doctrine, is found on every page. It is a text-book of special value to-day when sacerdotalism is seeking to filch our Protestant heritage, its influence being felt and seen in unexpected quarters.

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